Discourses of a Living Master

Ram Singh

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1

Meditation Talk
01 Jan 2022 Morning

We Have Been Given This Wonderful Opportunity To Do Our Devotion — So, We Should Make The Most Of This Opportunity

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I bow at the feet of my Satgurus — Som and Ajaib. Today is the first day of this new year and I pray at Their feet for Grace and Mercy to all. I pray at Their feet to shower Grace and Mercy on everybody.

At lot of dear ones wanted to attend the program, but this period has been very difficult. And, let alone attending the program, it has been very difficult to even move around.

Many times, the glut of sin in this world increases and, at such times, Kal finds out ways to balance it and he works out these kinds of pandemics where there is no cure or no immediate cure.

So, he has to maintain the balance in this world. This world is belonging to Kal and Maya. And they have to do these things to balance the world. Sometimes, it is in the form of world wars or great wars — or, sometimes, in the form of pandemic. So, this balance has to be maintained and that is done by Kal.

But Saints have been very merciful and very graceful. They have protected Their sikhs. They have protected Their devotees. And that is why it is said, "You have to be in touch with your Simran and Bhajan." As you do your Simran and Bhajan, you are allowing and giving an opportunity to the Master to shower Grace upon you.

So, I am very happy that all of you have come here on this first day of this year. And I pray at the feet of the Masters that He showers Grace on you so that your devotion increases, your love and affection towards your Masters increase.

It is only with the Grace of these two great Masters that all of this is possible. And both these ashrams in Channasandra and Guddella are working as a Grace of these two great Masters. Nothing can happen without the Grace of these two great Masters. Everything that is happening is with Their Grace. And that is how this program is also being held.

We have been given this wonderful opportunity to do our devotion — to do our Dhyan and Bhajan. And that is the basis, or that is the structure, on which our lives are being set. So, we should make the most of this opportunity.

Sant Ji used to always say, "Leave a hundred things that are required to be done, but sit for Satsang. And leave a thousand things to sit for your meditation because this is your true work.

This human life — it has been given to you — and it is a very rare opportunity.

Kabir Sahib says, "I tell it, I announce it, that with each breath, we are losing the wonders of three worlds." And that is how important this human life is. With each breath, we should do our devotion.

So, with each moment, we should try to collect the wealth of Naam, the wealth of Bhajan. And that is what is going to get us the liberation from this world.

While doing our meditation and doing our Simran, it is equally important to also contemplate on the form of the Master. And we should visualize the Master as we have, ourselves, physically met and seen Him. So, those moments where you have seen Him or observed Him, you should try to contemplate that memory of the Master within while you are doing your Simran.

Sometimes, some of the devotees try to visualize a picture of the Master as they have seen him in photographs or videos, but we should not do that. What happens is, after many years have passed, people are not able to visualize the memory of the Master as they have seen the Master. So, they often resort to looking at a picture and trying to visualize from that picture. But, in Sant Mat, devotees are asked to refrain from this.

When your Master has initiated you, He is already sitting at the Eye Center. And we should focus more and more on doing our Simran because, by doing our Simran, we cleanse our mind. And, when the mind gets cleansed, we will automatically be able to contemplate on the Form of the Master because He is very much within you.

Sant Ji used to often say, "The Master never dies. The Master is immortal and He is always there for us."

The Saints only leave Their bodies — these physical bodies in this world — but Their soul is always immortal. And They are always there for the disciple." Their soul is connected with God Almighty and Their soul is immortal. The bodies are not immortal. We have to leave and shed our bodies in this world. But the soul is connected with God Almighty and that is immortal.

So, we should maintain our love and faith in our Masters, and we should also take the help of the banis written by the Masters. Because that inculcates more faith and love within us.

When we sing these banis, then we get that love and affection for the Masters. Our meditation is not dry.

So, we should do our meditation with love and affection. And, when we sit for meditation, we should not look at it as a burden and we should do it lovingly and with full faith in our Masters.

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So, the atmosphere is quiet and we should make the most of it. And let us close our eyes and get connected with our Masters.

2

Meditation Talk
01 Jan 2022 - Afternoon
Without Satsang, Sant Mat Is A Very Difficult Path To Tread On

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In Sant Mat, praise has been sung of Satsang. It is said, "In Satsang, our mind gets cleansed. It is better than other pilgrimages where we go and only cleanse the outer body."

When the jiva does his deeds, those deeds get covered on the mind. The mind is maligned with all the sins and good and bad deeds that are done. The soul remains pure. So, the only way to cleanse the mind from all this burden of sins is Satsang and Bhajan. So, when we go to pilgrimages, we can only wash the body, but the sins and the filth of all the deeds that have been done which the mind is carrying, that can be cleansed only by Satsang and Bhajan. Only when we go to the Satsang will we come to know about what the Masters are. What the significance of Naam is. And we come to know about the reality only in Satsang.

So, unless we go and attend these Satsangs and understand the truth, understand Sant Mat, it is very difficult to tread on this Path. It is only in the Satsang that we come to know of the Truth, the Reality, and the purpose of this life, why we have come here, why we have to meet the Masters. Only in a Satsang we realize the importance of a human life in these 8.4 million lifeforms that are there. The human lifeform is the only one that has been endowed with this ability. It is only in the human form that God Almighty has kept His whole Creation. Everything that He has created is contained within this human lifeform. The sixteen planes that He has created are all contained within the lifeform—within the human lifeform. And He Himself is also residing within this.

If we see any Realized Soul, They have only been able to realize the Truth and meet God Almighty only in the human form by going within. No one has been able to get to meet God Almighty outside, in the mountains, or in the caves, or by doing any other austerities.

When we go to the Satsangs and we realize and understand this Path, we do our meditation; and then, slowly, we are able to withdraw from this outer world and go within and realize our True Souls.

We are troubled to focus at the Eye Center. And at the Eye Center, the soul and the mind, both are there at the Eye Center. And when we focus at the Eye Center, that is the place

where the mind also sits. And the mind does not get an opportunity to wander around, and therefore, the mind becomes still and starts cleansing itself.

When we go within and we come to the Eye Center, there we see the soul first. We see our own soul first. And there is no form of the soul. It only comprises of Light and Sound. And it is a bit round in shape. There is no form. It is only at that time we realize that we are not this body which we have so far been identifying ourselves with. We realize that we are different from this body. It is only there that we realize that we are the soul and we are different from this body. And only when we realize that we are the soul, when we experience that, we get the true longing for God Almighty. We get the true love and affection for God Almighty. And that is the love and affection that we talk about in the Satsang.

That is the true love and affection when we go within. Because whatever love and affection that we have now, it is only momentary. When we go in the company of the Masters and, with Their Grace, we get the longing and love and affection — but that is not permanent. It doesn't stay all the time. When we leave Their physical company and go again back to our homes, again, the mind gets outwardly focused and we don't continue to have that love and affection.

So, Saints say, "This momentary love and affection is not the true love and affection, which is truly what should be at all times throughout the day."

So, Saints refer to that love and affection, when we go within, we are able to develop that love and affection. And that love only keeps increasing with every day and it never reduces.

So, that love, when we experience that love within, we leave all this outwardly love that we have for all our attachments outside, and we develop that love and longing for the Sound Current within.

So, the crux of all of this is Satsang. When we go, we should listen the Satsang with all our attention and all our love and focus. When we go there, it should not be that our mind is wandering elsewhere, but we are just physically present just listening to the Satsang.

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So, the time is very good and the atmosphere is quiet. We should make the most of it and close our eyes and get connected with our Simran.

3

SATSANG
01 Jan 2022 - Afternoon

Simran Is The Most Important Step That The Masters Prescribe

The paathi sings from the Bani of Swami Ji Maharaj...from the book: Santo ki Bani...

Guru kahen pukaar pukaar,
Samajh man karlo sumiraniyaar.
Guru kahen pukaar pukaar,
Samajh man karlo sumiraniyaar.

This is the Bani of Param Sant Satguru Swami Ji Maharaj. All the great Masters like Paltu Sahib, Guru Nanak Ji, Kabir Sahib have talked about the importance of Naam, or the Sound Current.

Kabir Sahib has told us, "If you want peace in this world then what are you supposed to do?"

So, Swami Ji Maharaj says, "You should do the repetition of the Holy Names of the Lords of the upper planes. They are holy and we should repeat Their Names."

That is why the Masters tell us to repeat the Names of these Holy Lords. And by doing that we will be able to focus within because our mind has gotten outwardly focused in everything around the world. And, that is why They ask us to repeat the Holy Names in our mind so that we can go within.

In order to cut our mind's pull outside in this physical world, the Masters require us to use a physical help, and that is in the form of these Holy Names which we repeat. Because it is only by a physical intrusion that we will be able get the mind out of its outward pull in this world.

So, therefore, to get our attention away from everything outside and focused within, it is very important for us to do the repetition of the Holy Names.

That is why the Masters keep repeating again and again and encouraging us to do our Simran. Time and again, They tell us that we have to keep on doing our Simran. Because

it is this which is the first step of the ladder to go within. It is only with the help of Simran that we will be able to get the attention of the soul focused again at the Eye Center.

When we do Simran, we focus our attention at the Eye Center and the entire body becomes numb and that is when the Third Eye opens and we are able to go within and realize ourselves. So, by doing this Simran, we are able to withdraw our attention from the nine doors and go to the Tenth Door. It is only by Simran that we will be able to achieve all this. And that is why more importance is given for doing Simran, rather than listening to the Sound Current initially.

Of the two and a half hours that are prescribed for doing our meditation practices, Masters say, "Two hours we should spend in doing our repetition and contemplation of the Master at the Eye Center. And about half an hour, one should spend listening to the Sound Current and trying to see the Light within."

So, the Masters prescribe these two and a half hours, and a least two hours of meditation, because the mind is so outwardly drawn that, for sitting for a shorter duration, we will not be able to enjoy our meditation practices. Only when we sit continuously for a period of two hours, at least. The mind, which keeps on drawing us outside, gets tired, and then it starts focusing at the Eye Center. That is when we start actually enjoying our meditation practices.

So, when we sit for two hours, the mind keeps running in all directions, but when it keeps doing that, and we are resolved in sitting for two hours, then it starts gradually focusing at the Eye Center. And then we start enjoying the practice — the meditation.

When we sit for our practice like this, for longer durations on a continuous basis, then our repetition of the Holy Names, which we do by the tongue as we are used to doing, starts being done by the mind. And it starts being done automatically by the mind. Once that process starts, then we should understand that we are progressing on the Path and doing our Simran properly.

So, when we keep practicing and doing our Simran, gradually, the mind starts repeating the Holy Names, and then it starts repeating the Holy Names automatically. Masters call this the 'ajapa'. That is the repetition of the Names without consciously doing so. So, automatically, the mind keeps repeating the Names. So, if you are talking to somebody also, the mind will be repeating the Holy Names. And when we start getting in this kind of a mode, then the attention of the soul starts withdrawing and coming to the Eye Center.

So, when we keep on doing our practice of Simran — while we are eating our food, or while we are walking, or while we are doing any other physical activity — when we keep doing our Simran repeatedly, and keep making that habit of doing the Simran, then the mind,

which is running here and there, starts getting focused and then it starts doing the repetition on its own.

So, when we keep doing this, and the Masters insist that we keep doing our Simran more and more, we keep focusing our practices and we spend time doing Simran, then we will be able to successfully cross this first step on this Path. Simran is the most important step that the Masters prescribe. Because if we leave the Simran and start listening only to the Sound Current, then the Masters, Swami Ji Maharaj, says, "That is being foolhardy, because you're not crossing the first path of doing the devotion of your Master, which is doing your Simran and Satsang and seva."

So, Saints say that this Simran which we are doing will also expire. Then the ajapa, which is the automatic Simran being done by your mind, that will also come to an end. And with the Grace of Master, the Anahad, which the soul will be able to experience on the Grace of the Master, that will also come to an end. The salvation of the soul is only when the Sar Shabd, which is beyond Par Brahm, only when that Sar Shabd, with the Grace of Master, when the soul listens to that Sound Current and gets connected with that Sound Current, which is Sar Shabd, only then it will get its liberation.

When, with great austerity, — japas and tapas — the rishis and munis who have been practicing and spend a lifetime doing this, if they are successful in their practices, then they are able to go to the Third Eye. And that is where they believe it is their salvation. But that is just the astral plane. And in the astral plane, for the good deeds that one has done because of these practices, one will be able to stay in the astral plane only till such time that he has the credit of these good deeds. Once that is over, then he has to come back into this physical world.

Even Somanath Baba Ji, for nearly twenty-five years, was in the Nath Panth, which is a sect of devotees, and He spent nearly twenty-five years doing pranayamas and austerities under that. And He was also successful in that, as He had developed powers within that.

But till one overcomes the mind, one will always be subdued by the mind and the other vices. Because the mind is located at the Brahm. And with all the austerities one does, they only go up to the astral plane. They do not cross the Brahm. And therefore, they are not able to overcome the influence of the mind. And that causes a lot of pain and anxiety in this world. So, therefore, despite twenty-five years of a lot of austerity he had done, he still was in search of true happiness and that is how he went to the Himalayas looking for a True Master. And that is how he came across Sawan Singh Ji Maharaj, with the Grace of Sawan Singh Ji Maharaj.

The realm of Kal is up to the Brahm, so everything within and below the Brahm is under the influence of Kal and the mind. It is only after Par Brahm, after we cross Brahm and get into the Realm of Dayal, that is when, with the Grace of the Master, we are connected

with the Sar Shabd, which is emanating from God Almighty. And that is going to take us back Home from Par Brahm. That is the door of liberation, or that is the step of true liberation — only when we manifest the Sar Shabd within.

So, therefore, for our practices, we should stay focused on doing our Simran and contemplation on the Master within. Only when we have manifested the Radiant Form of the Master within, only after that, we would be pulled by the Holy Sound Current.

So, before that, even if we are able to listen to the Sound Current and it is resonating loudly, even then it will not pull us. So, as long as we have not manifested the Radiant Form of the Master within, we should focus our practices on doing Simran and contemplating on the form of the Master.

So, in our two-hour practices that we do for Simran and contemplating the form of the Master, we should stay focused in this practice on Simran and on contemplating the form of the Master — even if, while doing this, and the Sound Current is very loud, we should not get unfocused in our Simran and the form of the Master.

Masters say, "You should focus on one thing at a time. When you are doing your Simran and Dhyan, at that time, you should not focus on the Sound Current and the Light within." After you do this practice, when you are doing your half an hour practice for Bhajan, at that time, you should try to lift your attention at the Eye Center and try to listen to the Holy Sound Current and try to see within.

Swaanso swaans ghate teri poonji,
Chali jaaye yah umraniyaan.
Vakt mila yah takht nasheeni,
Chhorr baan ab ghurbiniyaan.

Swami Ji Maharaj says, "With each breath we are losing that priceless treasure which has been given to us for manifesting God Almighty and, with each breath, we are losing that value of more than three worlds."

Swami Ji Maharaj says, "Ever since you have left Sach Khand and you have come into this world, your throne and your crown are waiting for you there." So, use this priceless treasure that has been given to you of your lifespan and use this instead of wasting it in outwardly ways. Use it for going within and going back and sitting on your rightful throne and donning your crown.

So, every breath that you are taking, using it for doing Simran, then you have successfully used that treasure. And everything else is just a waste.

Swami Ji Maharaj says, "You are neither a male nor a female. Your soul is common. Everyone has a soul and we are unnecessarily carried away by feeling that we are a male or a female."

So, He says, "You recognize yourself and follow the instructions of your Master. Do your meditation, go within and realize your True Kingdom. Realize your True World where you come from, which is Sach Khand. And this world, which you are now getting associated with and feeling which is yours, is not yours. You have to go back to God Almighty. That is your True Home."

So, once you go back, the soul will sit on its True Throne and it will don the crown. And once it does that, it becomes God Almighty and it is never going to come back into this world. So, you are the son of God Almighty and you have come into this world, and under the influence of Kal and Maya, you have started believing that this is your world and this is where you belong, and you have forgotten your True Father, God Almighty.

So, you have seen that so many people have come. They have created so much wealth and have created so many families.

Kabir Sahib says, "Great emperors and even avatars like Ram and great emperors like Ravana, who had such a large family and had so much wealth and so many possessions, they have not taken anything with them. Everything has to be left here only."

So, those who have come here and have started being associated with this world and identifying themselves as a part of this world, they have remained unhappy and they have wasted their lives. Only those who have listened to their Masters and have realized themselves, they have been able to make a success of this life and they have achieved true happiness.

Yah maarag ab guru bataaven,
Pakarr gaho tum ur dhuniyaan.
Shabd sang tum surat lagaao,
Raho nitt guru mujraniyaan.

So, again, Swami Ji Maharaj says, "The True Path is the path of going within. By being outwardly and trying to search for God Almighty outside, one is not going to be successful. It is this temple of six feet which has been created by God Almighty Himself. That is the temple in which we have to go within."

So, Saints don't leave it at that. They also show us the Path. And They don't ask us to wear saffron clothes, or do austerities, or go in the jungles, or go in the mountains in search of God Almighty. They say that you can achieve God Almighty, you can find your

True Self by staying in the comfort of your homes with your families. But you have to spend those three hours in the devotion of your Masters and God Almighty."

So, Masters have shown us the three paths of doing our devotion and going within. It is Simran and the contemplation of the Master. So, the meditation Bhajan, which is listening to the Sound Current within and doing seva as told to us by our Masters. So, it is when we get associated and we spend our time doing these three things, then we automatically move on this Path of going within.

We should also listen to Satsang every day. And if we feel that we will do our devotion by listening to Satsang in fifteen, twenty days, or once a month, then that is not going to happen. You have to make it a practice to listen to Satsang every day — even if you have to listen for only half an hour. And the other thing is to do your Bhajan Simran and Dhyan every day.

So, that again, sometimes, when we do and sometimes, we leave it, again, we will not be successful. We have to consistently listen to Satsang every day and consistently do our meditation every day.

* * *

One of the disciples of Somanath Baba Ji was called Kadam Maharaj, he was a Yadav, and he used to work in the docks for loading ships. So, he was physically very strong, and one is required to be physically strong to work in the docks. So, when he would finish his work in the evening at around five o'clock, after that, he would, straightaway, walk to the Worli Satsang, which is a few kilometers. So, he would walk to the Satsang and do his Simran. There he would sit for meditation, then listen to the Satsang, and after that, he would get up, and again, do Simran and go back to his home. He would not engage in any talks with anybody around. So, would just stay focused and listen to the Satsang and do Simran while coming and going back. But he would do this consistently every day.

He used to come every day for Satsang. There was not a single day when he did not come for Satsang. In Bombay, it rains very heavily and it gets flooded also, but even in that kind of weather, he would always come every day — and make it a point to come each and every day, be it summer, winter, or monsoon. So, he never missed it. Even if he was unwell, he would come and listen to Satsang. So, who will do such a thing? Only when someone has love and affection for the Master and He had manifested the Master within, the Radiant Form of the Master within, and he was connected to the Sound Current within.

In 1973, when I started going to Satsangs, we used to meet in Suresh's house. And there, he would come, and the whole night, he would talk about the Path and about the Master. He was, otherwise, not educated. He was, otherwise, illiterate. But it was such a delight to listen to him talk about the Masters and talk about Sant Mat. And the whole night, he

would speak. On Sundays, he had a holiday, so we would all wait to listen from him. And that is how we would all gather at Suresh's house.

So, I consider myself very lucky to get the Grace of the Master and the company of such people when I came on this Path because I was new on this Path. And I got to meet such a great soul. He was a Sadhu in his own strength. And it is only the Grace of the Master that I could meet with someone like this and was so devoted and had so much love for the Master.

Now, with that, I also developed that habit of listening to Satsang, not talking with anybody, and then just continuously contemplating on what is said in the Satsang by the Master, thinking about it, applying it to myself. And by doing that, I, very quickly, within a few months, got very strong pangs of separation from the Master. And I left from Mumbai and went back, went to Bangalore.

So, that is the Grace of the Master that He got me in touch with someone like this. Satsang is very strong. And if one takes Satsang very seriously, that can completely transform a person. So, when you listen to Satsang, you should try to keep on thinking about the Satsang — not just listen from one ear and leave it in the other ear. You should keep on thinking; you should keep on thinking what the Master is saying and applying it to yourself. And be in the continuous thought of Satsang. And then you can see the transformation it will bring about.

So, Satsang is truly a great transformer. And if we listen to Satsang, think about it, we should not talk to others, we should just stay focused on what is said in the Satsang, apply it to ourselves, and then we can see that whatever is said in the Satsang starts transforming us. It becomes engrained within us. And then we gradually start getting transformed because of Satsang. So, we can see that color of Satsang coming into our life and we can see ourselves transforming because of that.

So, therefore, when we go to Satsang, we listen to the Masters, we should follow what is said by the Masters, because in the Satsangs, the Masters tell us the practice of going within. And we should then follow that practice and go within.

So, when we listen to Satsang, we should also make it a habit, make it a practice to follow what is said in the Satsang. Just listening and not doing anything will also not get us our success. So, we have to actually do those practices.

Daya lev tum har dam unki,
Saran parro un charananiyaan.
Woh to bhed bataave ghat ka,
Pakarr shabd bhau tarnaniyaan.

So, Swami Maharaj says, "When you go to your Master, you should surrender at the feet of your Master. You should truly understand, have faith in Him, and believe Him to be everything. And in that way, you should get completely absorbed in your Master."

Today we are so absorbed in our world outside. We are identifying ourselves with it. Like that, you have to get absorbed and you have to imbibe everything that your Master is telling you. And then that will bring about a change within you.

Your Master is not far away. He is very much within you. And it is only about getting our attention focused and having faith in Him and truly understanding Him as everything.

So, Swami Ji Maharaj says, "Get the Grace of your Master. And how will you get the Grace of your Master? You will get the Grace by surrendering to your Master, and with your love and affection towards your Master."

Laagi lagan bahur nahi soojhe,
Surat ajar mein jarnaniyaan.
Jin jin sang kara guru poore,
Chhuta janm aur marnaniyaan.

So, Swami Ji Maharaj says, "When you surrender like this at the feet of your Master, and you have faith, love and affection towards your Master, then you become one with the Master. And the Master becomes one with you. And then, everything, all your work, everything around you, is taken care of by the Master Himself."

So, all the Saints, all the Gurumukhs, they have surrendered to Their Masters. And They have understood Their Masters as everything. And when They have surrendered like that to Their Masters, They have become successful on this Path. And Those are the Saints that we hear about or we listen to.

So, we have seen a live example of our Master, Sant Ajaib Singh Ji. With all his pension, he had built a house in Kunichuk. It is adjacent to a road there. It's next to the national highway there. And it's a two-storied building that was there. There was land around it. And he had a few cattle also. And he had done all of this thinking that he would sit there and do his meditation and his Master would come there. But when the Master came, it was very hot there, so had also taken off his turban when he was talking to his Master.

So, all his life savings were there in this house and this property. And once it so happened that he was waiting and Kirpal Singh Ji Maharaj came there. It was hot and he had taken off his turban and his sandals also. So, when Kirpal Singh Ji blessed him, He asked him to leave all of this property and go to 16 P.S. and do his meditation. So, it is so great to see that he followed the instructions of his Master, and it is so difficult. So, you can imagine when someone leaves behind his property like this and walks away. So, even

when he went to take his turban, Kirpal Singh Ji asked him, "Why are you taking the turban also? And when he went to take his sandals also, He said, "Even that is not required." So, he just walked away without any possession from that property.

So, he went to 77 R.B. from there, and then for nearly eight years he was in 16 P.S. for doing his meditation. But that was a complete surrender and the Master also did not leave anything in His Grace back. He also graced him and He gave him everything that was required.

So, who would do something like this? It is only someone who truly believes that his Master is God Almighty. And Kabir Sahib also says, "The Master, there is no one else in this universe Who can shower Grace and give everything like the Master." So, it is only a Master Who showers Grace.

Even following a very simple directive of SomAjaib, I came to this deserted place of Andhra Pradesh, which is quite rocky and, in this kind of a situation also, now one can see that there is so much that has been created in this place. And that is only with the Grace of the Masters.

So, Swami Ji Maharaj says, "When love your Master like that and you surrender to the Master, you become and belong to the Master. And then, the Master also belongs to you. And He starts doing everything that is required for you.

Jagat jaar taj saar samajh tu,
Mite chaurasi bharmaniyaan.
Satsang karo preet ghat dhaaro,
Dekh roop charrh darpaniyaan.

Swami Ji Maharaj says, "We have come into this world, and this is nothing but a delusion. And everybody who has come here has left empty-handed. Yet we are spending our time trying to accumulate everything around here."

So, Swami Ji Maharaj says, "During this golden opportunity that has been given to you, take your mind and start focusing within. Go and surrender to your Masters. And use this time so that whatever is broken in terms of your record is corrected and you are able to go within."

So, Swami Ji Maharaj says, "Do your Simran and Bhajan and get connected with the Master and the Sound Current. Use this time and go within. And make the most of this opportunity that has been given to you."

Those who meditate for two and a half hours, at the time of death, they are very happy because they get the darshan of their Masters within. They see their Masters, the Radiant Form of the Master within and, with His Grace, the Sound Current is also manifested. So,

they leave this world very happily because they are connected with their Masters and the Sound Current.

Even Sant Ji had written a bhajan and He had kept that bhajan below His pillow. And that bhajan said, "Who is saying I am going to die? Because I am going to go to my house, and my house is Sach Khand. And there, I am in the lap of God Almighty. That is my True House."

So, like that, a true Gurumukh is very happy at the time of death. It is like the happiness of a bridegroom at the time of his marriage.

So, therefore, we should focus our attention within. Get our mind out of all the worldly matters and get connected to the Sound Current within.

Gagan gira parkho dhun baani,
Yahi kamaai karnaniyaan,
Pahuncho jaaye adhar mein pyaari,
Gaanth khule tab tan maniyaan.

So, He says, "Manifest that Holy Sound Current which is resonating at the Eye Center. It is coming from God Almighty and It is resonating at the Eye Center. With the Grace of the Master, that will be manifested and then you will be able to realize your self, your true self, and go within." It is that Sound Current which will have you cross this compound of Kal and take you back to Sach Khand and God Almighty.

Pahuncho jaaye adhar mein pyaari,
Gaanth khule tab tan maniyaan.
Ya jag mein koi sukhi na dekho,
Gaho guru ke bachnaniyaan.
Dukh ke jaal phanse sab moorakh,
Tu kyon un sang phansnaniyaan.

Swami Ji Maharaj says, "There is nobody who is happy in this world. It is just this feeling of envy or this feeling that the other person is happier." When we see a rich businessman, or we feel that he has got so many industries, of he has got so much business, or he has so much wealth, and he has a big house, and he has got twelve servants, then he must be very happy. That's what we feel. That's how it looks. But that is not how it is.

When I also used to go to Delhi for Satsangs, there were so many industrialists who would extend their courtesies and take me to their residences. And when I would go there, they would extend the tea and coffee, etc., and then they would take me in a room and start with their ailments and problems and then, even if there was a whole day I would listen,

that would be short. So, it is only an outwardly feeling that we get when we feel that the other person is happier.

So, Swami Ji Maharaj says, "No one is happy. Everyone who is entangled in this world is extremely unhappy. And this whole thing is driven by our deeds. There are good deeds that we incur, and there are bad deeds that we have done." So, this whole life is set and structured on these good and bad deeds and sometimes we experience the benefit of the good deeds — we get prosperity, happiness, temporary happiness — and sometimes the bad deed faces us and we have business losses, or we have other kinds of difficulties. So, this life, this cycle of good and bad keeps on happening, and that is keeping everyone very unhappy in this world.

So, Swami Ji Maharaj says, "The only person who is happy is one who has moved his attention away from this world and focused his attention on his Master, at the feet of his Master, and who has manifested that Sound Current within. Only he is truly happy."

Dukh ke jaal phanse sab moorakh,
Tu kyon un sang phansnaniyaan.
Main tu mor tor sab tyaago,
Gaho radhasoami sarnaniyaan.

Swami Ji Maharaj says, "The whole world is unhappy and they are all outwardly focused. So, He questions the satsangi, "Those people have not had the benefit of Satsang, nor a Master, they have not understood the Path. So, they are going about their routine lives in whatever beliefs they have and they are unhappy as a result. But you are a satsangi. You have listened to Satsang. You have understood the Path. You know what is right, what is wrong, but yet, you are also going on the same path like them and you are also unhappy." So, He questions the satsangi why he is also unhappy like the worldly person?

So, Masters say, "If you should remain detached in this world, since you are also subject to your karmas, you also have to face the world, you have to go about your worldly duties. But then, unlike getting completely swayed by them, you should be detached. The example is given by Nanak Sahib.

He gives the example of a lotus. So, that lotus grows in a swamp. It is in all filth and dirt that it grows, but it keeps itself afloat and it doesn't allow the water also to spoil its petals. And it maintains its independence.

Like that, even there are these birds which dive into the water, and they keep diving into the water, coming out, and when they fly back, they fly with dry wings. So, you have to, as a satsangi, also stay in this world like that. You have to have your attention focused within.

So, in this world, you should go about your worldly ways by surrendering to your Master, understanding that all this belongs to your Master and keep your attention, love, and affection focused towards your Master. You can go about your normal duties and with all your other relationships, but within, you should be detached and you should understand that you are doing this as a duty of your Master.

So, when you do your Simran and you are surrendered to your Master, whatever wealth that increases also, you are not swayed by that, and if that wealth reduces also, you are not affected by that. You are detached in the form of all ups and downs that happen in your life because of your karmas when you are surrendered to your Master and you are doing your Simran and Dhyan according to His Teachings

Main tu mor tor sab tyaago,
Gaho radhasoami sarnaniyaan.

So, towards the end of the Bani, Swami Ji Maharaj says, "You get away from this 'me' and 'mine' and 'you' and 'yours' and get away from your ego. And surrender at the feet of your Master.

Radhaswami.

4

Meditation Talk
02 Jan 2022 Morning

Contemplate On The Form Of Your Master — Without That, You Will Not Be Able To Get Liberation From This World

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Swami Ji Maharaj, in His Bani, has said, "Do the meditation of your Master. Without that you will not be able to get liberation." So, like it is important to do Simran, it is also important to contemplate on the Form of the Master.

Now, we may have a doubt in our mind as to why we should contemplate on the Form of the Master. We might as well contemplate on so many deities and gods and goddesses that are there. Especially in India, we believe in several deities. And we do a worship of several deities — like Shiva, Vishnu, Brahma. So, that way, why can't we contemplate on the form of these gods and goddesses?

The Saints say, "We have not physically seen with our own eyes the gods and goddesses, so we cannot contemplate on their form." What we see in general are idols or photographs or pictures of gods and goddesses. And the artists who have made these, they have made these pictures or these idols from a point of view of selling these idols, or selling these pictures.

So, that which we have not physically seen, we are unable to contemplate on that form. Whereas, in the case of Saints, or our Masters, we have seen Them during Satsangs, or we have seen Them giving us initiation. So, we have seen the Master with our own eyes. And, therefore, it is easy to contemplate on that form of the Master.

People do deity worship, they put deities and the pictures of these deities or idols and they make offerings to these deities and they contemplate on the pictures that they have placed.

But, in Sant Mat, the contemplation of an inanimate picture or idol is prohibited. These pictures and idols are inanimate, and when we contemplate on their form, those pictures and idols will not be able to come and protect us within. And, therefore, in Sant Mat, that kind of a contemplation is to be refrained from.

Even in Sant Mat, worshiping pictures or idols of the Masters is prohibited because that leads to, again, rituals and practices which will take us away from the Path.

So, these pictures which we have, the photo of our Masters at home or photographs that we use, that is just as a memory — that our Master looked like this or His Master looked like this. But other than that, these pictures and photographs or idols are not to be worshiped.

Our Master, with the Grace of His Master, has gone within. He has gone to higher planes and, therefore, His soul and His mind and even His physical form are pure. And, therefore, we should contemplate on that form.

Therefore, Swami Ji Maharaj says, "Contemplate on the form of your Master. Without that, you will not be able to get liberation from this world."

Sometimes, we are not able to clearly contemplate on the form of the Master. And, sometimes, the Master has passed away in His physical form. So, it has been several years from the time that He has left His physical form and the last time that we had met Him. So, it is difficult to contemplate on that form. But one should not feel bad about it because the Master never dies. He is there in His Shabd Form. He is there as the Sound Current within. And He is at the Tenth Door.

We may attend Satsangs of other Saints when we have been initiated and our Master is not there in His physical form. We can attend Satsangs of other Saints and take the benefit of Their Darshan. However, when you sit for meditation, the form you contemplate within has to be of the Master Who has initiated you.

Sometimes, it so happens that we make a mistake. We take initiation again from another Master. And, sometimes, from the second or third Master also. So, that doesn't matter if we have taken those initiations like that. But the record of your soul, the record or your initiation, is with the Master Who has first initiated you. So, we should contemplate on that form of the Master. Because our account, our balance of karmas, all of our deeds, the account of that is with that Master.

So, if we are not able to contemplate on the form of the Master, we should not get worried. We should focus on our Simran. As we do more and more Simran, our mind will become purer. And, automatically, the form of the Master will be visible and we will be able to contemplate on that form.

So, when we sit for our meditation, we should do our Simran and try to contemplate on the form of the Master at the Eye Center. If we are not able to get that form, it doesn't matter. We should not get disappointed. We should continue to focus on our Simran and

keep repeating our Simran. Gradually, with the Grace of the Master, that form will also be visible.

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The atmosphere is quiet and we should make the most of it. Let's sit and close our eyes and sit for our meditation.

5

Meditation Talk
02 Jan 2022 - Afternoon

If We Have The Same Love For The Master At Home As We Have In The Master's Company, Then We Can Be Successful

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Sant Mat is the path of love and affection. There is only one love and that love today is scattered in the outward relationships and the world outside. When that same love is focused at the feet of the Master, with love and affection to the Master and the Holy Sound Current, then we can go within. We cannot expect to have all the love for this world and everyone outside, and yet, to have the love for the Master because we cannot have this duality.

This love that we have, for our Master now is temporary. It is not the final love. When we go in the company of the Masters, this love emanates and we start loving our Master more and more. But then, when we leave the company of the Masters and go back to our homes and our attention again gets scattered, then that love and affection again reduces.

If we are able to maintain that same love and affection that we have for our Masters when we are in our Master's company, even when we go back to our homes, if we are able to maintain that same love and affection, then we can be successful always. That is very difficult because the mind carries all its previous lives and so many millions of years of its attention which is scattered in the world and it carries that habit with it. And therefore, it always is attracted to this world and all the worldly matters. And it is difficult to withdraw from that.

So, if we do our Simran and meditation — Simran and contemplation of the form of the Masters — and we listen to Satsang consistently every day, when we keep doing these practices, then gradually, the mind starts getting focused inwards and our withdrawal outside in this world and matter outside starts happening.

So, when we keep doing these practices, we withdraw from the love and affection that is there for this world and outside things and we start stepping on this path of spirituality. And as we withdraw from the nine doors and we go within, we manifest the Radiant Form

of the Master at the Tenth Door. There we have this true longing, this true love and affection for the Master.

We see the instance of this love and affection which is written by Saint Mira Bai, when She writes, "When I got this priceless jewel of Naam from my Master, I have become mad and intoxicated in the love of my Master." And then She would go in the company of Saints and Masters and She would dance in that company.

So, that is the true love and affection which we are able to manifest within only with the Grace of the Master. And it is that love and affection which takes us back to God Almighty.

Therefore, we should spend more and more time doing our Simran and our meditation so that this attention that we have outside and the affection which we have outside gets focused inward and we are able to go within.

If we do not give time to listen to Satsang every day and we do not spend time in our practices of meditation every day, then we will not be able to bring about that transformation and we will not be able to tread on this path of spirituality because we are unable to focus that much love and affection towards the Holy Sound Current as we are inclined to all the love and affections and the pulls of this world and matter outside. We find it very difficult to get that true love and affection.

That transformation can only be brought about by Simran and Dhyan because, as we do our Simran and Dhyan, that attention will gradually move up from outside into our within.

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The time is very good. So, let us make the most of this time and close our eyes and get connected to our meditations.

6

SATSANG
02 Jan 2022 — Afternoon

If One Doesn't Have A Living Master, Then There Is No Question Of Getting Salvation

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The paathi sings the Bani of Sant Kabir Sahib...

Guru bin maala ferathaa, guru bin karathaa daan.
Guru bin maala ferathaa, guru bin karathaa daan.
Guru bin sab nisfal gayaa, boojou bhedh puraan.

One minuteThis is the Bani of Param Sant Satguru Kabir Sahib. Kabir Sahib came into this world about 600 to 650 years back in Varanasi. God Almighty, from time to time, sends His Loved Ones, His Beloved Ones into this world. Kabir Sahib, also in His Bani has said, "If Saints were not in this world, then this world would burn." So, at all times, there are Saints Who have been sent by God Almighty into this world.

So, when Saints have been sent into this world by God Almighty and They have been instructed by God Almighty to help the other souls who are there entangled in this world, They come and do the preaching of this Path. Otherwise, there are Saints Who also are told within to help these lost souls. So, these people, these Saints, preach and show the Path to the other beings.

There are many great souls and Saints Who have been successful on this Path and Who go to God Almighty, Who go to Sach Khand-Sat Lok, but They have not been instructed by either Their Master, or They have not got an indication from God Almighty to do the preachings. So, They do not expose Themselves to this world. Such Saints are very happy in the form in which They are. And They are forever in the remembrance of God Almighty. Such Saints, at the end of Their lifespan, give an initiation to one disciple and then They leave this body.

So, Kabir Sahib has come into this world in all the four yugas and He has, time and again, come and tried to awaken the lost ones here. Kabir Sahib, in this Bani, says, "Those who do their devotion, they move their rosary in their hand, but don't have a Master, or those who spend a lot of their wealth in distributing it to others but who still don't have Masters, whatever good deeds they are doing, those are getting wasted." Though such good deeds

done by people, by jivas, they will reap the benefit of such good deeds, but they will not get the salvation by doing such deeds."

So, salvation is only at the feet of a Master. If one doesn't have a Living Master, then there is no question of getting salvation.

Jo niguraa simiran karai, din mein sau sau baar.
Jo niguraa simiran karai, din mein sau sau baar.
Nagar nayakaa sath karai, jarai kaun ki laar.

So, Kabir Sahib says, "If someone is doing meditation or Simran, not once but a hundred times a day, but he does not have a Master, it is like a prostitute, who if she has to burn at the holy fire of her lost husband, which husband's fire is she going to burn at?"

When we do such devotion without the Master, the jiva still gets the benefit. He comes and when he is reincarnated, he gets a better position, more wealth, more power. But he still does not get salvation. When someone donates without a Master and, though he spends a lot of money and is selfless in his donations, he still does not get salvation. When he is reborn in future lives, he will get ten times, or ten-fold of what he has donated because God Almighty gives him that for his earlier good deeds. But he has not got salvation.

Likewise, if someone is doing meditations and he is doing austerities without a Master, then he gets the benefit of that in future lives. So, he may be born as a minister or a prime minister, he gets a lot of power in this world. But there is no question of his liberation or his salvation unless he has a True Living Master.

Garb jogesar guru milaa, laaga hari ki sev.
Garb jogesar guru milaa, laaga hari ki sev.
Kahe kabir baikunt se, fer diyaa sukhdev.

He gives the example of Sukhdev Muni. Sukhdev Muni had got the knowledge of this world. He had got spiritual knowledge in the womb of his mother. So, when he was born, he felt that he did not require a master because he had already acquired all that wisdom. So, when he went to heaven, at the gates of heaven, the gatekeepers told him they would not allow him to enter, saying because he did not have a master, he would not be allowed to enter.

So, he felt very disappointed that he had so much enlightenment because of the knowledge that he had acquired in the womb. He felt very disappointed that, despite all of that, he was not allowed. So, he came back to his father, Muni Vyas, and he cried at his feet.

So, Muni Vyas also told him, "Son, however much knowledge you have or enlightenment you have, without a master, it is of no use and you will neither get salvation, and even in heaven, you will not be allowed."

So, then Sukhdev Muni asked him as to what he should do to remedy this? And Muni Vyas told him that he should make a living master.

So, he told him that he should go to a living master. And Sukhdev Muni asked him as to who such a living master was?

So, Muni Vyas told him, "Go to Mithila Nagari, and there, the king of that place is King Janak. So, you go and make him your master."

So, Sukhdev Muni felt quite offended by this because he had been celibate throughout his life and he was a brahmachari. So, he felt that this is 'great advice' that you are asking me to go to someone who is a king and who has all these desires. And he is not a celibate also.

So, Muni Vyas told him, "Look, don't speak ill of him. He is a great soul. You do as I am telling you."

So, he listened to his father and he went to meet King Janak. And when he went there, before Mithila Nagari, before that place or kingdom, there is a river, Sarayu. So, when he came to the banks of the river Sarayu, he again felt, "What is the point of going to this person and making him my Master. He is lost in his desires here in these worldly matters as a king and I'm definitely better off." So, he started returning. Then when he walked back for some distance, again he felt that his father had instructed him to follow and go and meet Lord Janak. So, he was again of two minds. And then he returned again to go to Mithila.

So, then he returned to the banks of the river again. Again, before crossing, he had the same thoughts and he then thought of going back. He felt no point making such a Master. And he returned again. Again, when he went some distance, that thought came back to him as to the instructions of his father and he walked back to the banks. So, in that way, he was walking back and forth near that river, wondering whether he should go and meet this lord, King Janak. And he did this ten times.

And Narad, who was in heaven was watching this and he felt, "Out of the twelve powers that he has, that Sukhdev Muni has attained due to his wisdom, he has lost ten of them making these rounds, speaking ill about his master. So, before he loses the remaining two, I should do something and help him."

So, there, he took the form of an old person, an aged person, and Narad stood by the banks. And he had a small basket and a spade. And when he saw that Sukhdev Muni was

coming, he started filling that basket and throwing it in the river. And he kept doing this. Now, Sukhdev Muni observed what this old man was doing and he asked him, "Old man, what exactly are you doing?"

So, when he admonished that old man and asked him what he was doing, that old man said, "I'm throwing mud inside so that I can make a road on this river, so that I can cross it."

So, Sukhdev Muni said, "Are you mad or what? Because this river is flowing at such speed and that water will not allow that mud to stay, even if you spend a lifetime throwing mud like this, you will not get any road."

So, Narad wanted exactly that, so when Sukhdev told him, he said, "Yes, I am a fool. But I know a bigger fool, Sukhdev Muni. And out of the twelve strengths that he has, he already lost ten by speaking ill of his master. And if he does this two more times, he will have to go to hell."

So, that affected him when he heard that from Narad and he felt, "O, maybe I made a mistake because this whole day I've been just walking and wandering here only." So, he jumped in the river and swam across.

Now, when he went to the other side, again the ego got the better of him, and he felt, "Perhaps, I'm such a great soul and this King Janak has to come to receive me at the door." So, he instructed the doorman at the gate to go and inform King Janak that Acharya Sukhdev has come and that he should come to receive him.

So, when that doorkeeper went and said this to the king, King Janak understood that Sukhdev has got a lot of ego. So, he instructed the gatekeeper to ignore Sukhdev and go about his duties and let him keep standing there.

So, when this happened, Sukhdev Muni kept standing outside and he felt that the king would now come, or come in some time, so he waiting. But the king did not come. Janak did not come there to greet him. And he kept waiting. That way, it became night and he had to wait the whole night also at the gate.

So, in the morning, he felt that perhaps he made a mistake, expecting Janak to come and receive him. So, in the morning, he again went to the gatekeeper and told him, "Okay, you inform him that I'm coming to meet him. And I'll go myself inside and meet him."

So, when the gatekeeper told the king, "Sukhdev Muni is coming to meet you", he said, "Okay, usher him in."

So, when Sukhdev Muni went inside, he left his little belongings there, which was a stick and his clothes. He left them there and he went inside. When he went to meet King Janak,

King Janak showed a miracle to him. He was sitting there with one leg in the fire and the other leg, that was being massaged by his wife, the queen. So, on one side, he had the pleasure of someone pressing his leg and on the other side his leg was burning.

So, when Sukhdev Muni came, he saw this and he was shocked to see this, and he asked King Janak as to what this was, because, "In one leg, you are suffering so much agony, and in the other leg you have the pleasure? So, what is the meaning of this?"

So, King Janak wanted to teach a lesson to Sukhdev Muni, so when he asked him, he said, "See, I have one leg in the fire and that agony doesn't affect me. I'm not affected by the pain and sorrow. And on the other side, I am being well treated by my queen, but that pleasure also does not affect me. So, I'm not affected by pleasure or pain. So, you should leave that thought you had in your mind about me being lost in these worldly matters."

So, he did another miracle. And outside the gate, there was a big fire, which was moving very fast towards the gate and it was burning everything in its way. So, the gatekeeper came running to the king, and he said, "There is a fire coming in from the north side and it is coming very fast towards the gate."

So, King Janak said, "That is God's wish", and he continued with what he was doing. After five minutes, again that gatekeeper came and said, "That fire is now at the gate."

Now, Sukhdev Muni remembered that he had left his stick and his bag at the gate, so he started running to protect that bag from burning and his stick from burning.

Sukhdev Muni started running to protect his stick and that bag, which he had left at the gate. So, King Janak told him to stop and he asked him why he was running?

So, he said, "I have left my bag and that stick outside near the gate. It will burn. So, I have to protect it."

So, King Janak told him, "Look, my whole kingdom is getting burned here but I've left it to God's wish. But that stick and that bag, which is worth less than two paisas, you are running to protect it with your life. So, between us, who is more devoted to God and who is more detached?"

So, that opened the eyes of Sukhdev Muni and he fell at the feet of King Janak. And then King Janak gave him Satsangs and made him his disciple.

So, after his Satsangs he got initiated, and after staying there for ten days, when he returned home, Muni Vyas asked him as to how his Master is?

So, when Vyas Muni asked him as to how his master is, he said, "Is he as radiant as the sun?" He said, "Yes, but he doesn't have the heat of the sun."

Then, "Is he as pleasing as the moon and as soothing as the moon?" He said, "Yes, but he doesn't have this blemish like the moon has."

So, then, Muni Vyas asked him, "Okay, how do you you describe your master." So, Sukhdev Muni told him, "My master cannot be equated to anything in these three worlds."

So, that's when Muni Vyas hugged him and he said, "Okay, now you have your master, you can go anywhere in the three worlds."

So, again, when Sukhdev Muni went to the gates of heaven, there, the gatekeeper, with folded hands, with all respect, ushered in Sukhdev Muni and he took him inside heaven.

* * *

So, Kabir Sahib, in His Bani, says, "Without a master, even Sukhdev Muni, who was so wise, also got pushed good hey who is Nicki Minaj hellofrom heaven and had to come back and make a master."

Janak videhee guru kiyaa, laaga hari ki sev.
Janak videhee guru kiyaa, laaga hari ki sev.
Kahe kabir baikunt me, ulati mila sukhdev.

So, Kabir Sahib says, "That Sukhdev Muni, when he made King Janak his master and he did his Bhajan Simran, he went back to heaven and he got all the respect in heaven.

Poore ko poora mile, pade so poora daav.
Poore ko poora mile, pade so poora daav.
Nigura tho ubat chalai, jab tab kare kudaav.

So, Kabir Sahib says, "The disciple, when he gets a True Living Master and follows His instructions, he gets salvation from this world. And unlike others who, without a Master, have to go back in this world of life and death in these 84 lakh forms."

Those souls who understand and believe that this life has been given to them for getting their salvation, and that they have to use this life to search for a Master and get that salvation, those disciples become gurumukhs in this world. So, they get liberated in this life itself. And others who come in the company of the Masters, depending on the load of their karmas, they sooner or later get their liberation. So, whoever comes in the company of the Master, the Master takes the responsibility of taking them back to God Almighty.

* * *

Somanath Baba Ji used to have this question, and it kept coming back to him again and again. So, one day, he went to Sawan Singh Ji Maharaj in the night and sat there. So,

Sawan Singh Ji Maharaj asked him what was it that he had come for? And he said, "I have a doubt and this doubt keeps coming, so I wanted to ask You about it."

So, Somanath Baba Ji asked him, "Besides Simran, Dhyan, and Bhajan, is there any other way of getting salvation?"

So, when he asked this to Sawan Singh Ji Maharaj, Sawan Singh Ji Maharaj closed His eyes and thought for a while, and then He said, "Are you talking about surrender?"

So, he said, "Yes, is surrendering to the Master, is that also a path of liberation?" So, Sawan Singh Ji Maharaj told him, "Yes, but it is very difficult. Because surrendering oneself to his Master is very difficult. And only when you surrender completely to the Master, then the Master becomes one with the disciple."

So, many years one has to be in that complete state of surrender. So, even after twelve years, even if there is one thought which creates a doubt about the Master, then those twelve years of surrender, those twelve years of devotion are lost.

So, this Path which has been shown by the Masters of doing our Simran and our Dhyan Bhajan, this Path provides for the disciple to have his love and affection, sometimes getting even away from the Path, coming back on the Path, getting his love increased sometimes or decreased sometimes, but gradually, by continuing to do meditations, one definitely will get success on this Path.

So, when one does meditation, sometimes the mind deludes us and it takes us away from the Path. And again, we come back on the Path. So, that way takes longer, but it is a sure shot for getting liberation.

This Path of surrender is the path of gurumukhs. And these are souls who are already pure. They have been sent into this world to become Masters, to help others. So, when such pure souls come into this world, they have just to meet the Master and listen to the Satsang and they completely get transformed in that.

Jo kaamini parde rahe, sunai na guru mukh baath.
Jo kaamini parde rahe, sunai na guru mukh baath.
Hoyi jagath mein kukaree, firai ugaare gaath.

So, Kabir Sahib says, "Women who come with a veil and they don't listen to the Satsang — they sit in the Satsang but they don't listen to what the Master is saying — later, they have to be reborn as dogs." So, the point of saying this is that, when one goes to the Master, he should not carry his caste or ego or veil within. He has to listen to the Master very openly and accept the Teachings of the Master.

Kabir guru ki bhakti bin, naari kukari hoy.

Kabir guru ki bhakti bin, naari kukari hoy.
Gali gali bhusath firai, dukh na darai koy.

So, He says, "The jivas who don't have the Master, they don't do the devotion of the Master, they go in lower lifeforms and they have to go through the pains of the lower lifeforms. This lifeform which has been given, this body which has been given, of a human to a soul, that is a very special and a priceless gift given to the soul because only in this lifeform one can go back to God Almighty. This has not been created in any of the other lifeforms that have been created in these three worlds.

This lifeform* is also called 'kamdhenu' or 'kalpavriksha', which means that 'you can get anything that you desire in this lifeform'. But that you can do only with your devotion. So, this is a special body that has been given to the soul, and it has been given only so that one gets liberated from this ocean of life and death.

**This is an analogy given comparing the unique capacity this lifeform, the human form, via the active fifth tattwa or conscious element which all other lifeforms in the physical world lack; and, as a result, makes the highest desire of going back to God Almighty possible only via the human form and devotion to the Master; the references to Kamdhenu and Kalpavriksha from Hindu mythology as entities who have the capacity to "grant all desires" is analogous to this unique capacity of the human form.*

So, He says, "If we don't follow that, we don't use it for the main purpose for which it has been given and do all the other things, all of that is waste, because none of those things can be taken with you. And, at the time of death, one feels disappointed he has to leave back everything that he has worked so hard for.

So, it is only the devotion of the Master, the love and affection that we have for the Master, that stays with us and that goes with us after death.

Kabir guru ki bhakti bin, raaja birkhamb hoy.
Kabir guru ki bhakti bin, raaja birkhamb hoy.
Maati ladhai kumhaar ki, gaas na daarai koy.

Kabir Sahib says, "Even if one is a king and he has all the powers, but he doesn't make a Master, he doesn't do that devotion, he is then going to be reborn as a donkey. And on that donkey, the owner loads him with a lot of mud on both sides. And he loads him with so much mud that he's unable to even walk and carry that load with him."

Kabir Sahib had said this and He has fearlessly said the truth. When we listen, we feel that this is maybe just something written, but all this is very true.

Chausat deeva joyi ke, chaudah chanda maahi.
Chausat deeva joyi ke, chaudah chanda maahi.
Tehi ghar kis ka chaandanaa, jehi ghar satguru naahi.

He says, "If all the radiance of all the wisdom of these worlds — we see that luminance, or we see fourteen moons, or we see the radiance of all the suns together — even if such radiance is there and it is devoid of the Love and Radiance of a Master, it is of no use."

So, Kabir Sahib, in this Bani, has said, "All of the things that we do, even all the good deeds that we do, bereft of going to a True Master, making a True Master and doing His devotion, it is all a waste."

So, when we do, we give seva also to the Masters. The Masters don't use that seva for Themselves, They give it to someone else who is needy — in the sangat or outside. Or They make a hall, or They make some place to stay for the devotees. So, in those places, in such places, when people come to do their meditation and good souls come and do their devotion, the benefit of that also goes to those people who have given that seva. So, that way, whatever is given as seva, one gets the benefit of that. The Masters don't use those kinds of donations for their own benefit.

Chausat deeva joyi ke, chaudah chanda maahi.
Chausat deeva joyi ke, chaudah chanda maahi.
Tehi ghar kis ka chaandanaa, jehi ghar satguru naahi.

Radhaswami.

7

Meditation Talk
03 Jan 2022 Morning

Bhajan — The Transcendence Of The Mind And Soul By Listening To The Holy Sound Current

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Besides Simran and Dhyan, there is a lot of importance of Bhajan also. The process of Bhajan is to try and listen to the Holy Sound Current that is resonating at the Eye Center. And to listen to that and see the radiance of that Sound Current, that is Bhajan.

The bhajan that is normally understood in the world is singing prayers, either at temples or at other congregations — singing of praises and prayers of God Almighty. But that bhajan, those prayers, when we sing, the mind feels good only for that temporary period during which those bhajans are being sung.

But this Bhajan, which is the listening of the Holy Sound Current, even if we listen to it once, then not only this life, but of tens of millions of previous lives, all the deeds get redeemed by listening to that Holy Sound Current.

There are various types of sounds that one can hear when one goes within. The sounds emanating from the six chakras that are below the Eye Center, the Saints call them Das Vidh Nad. Those are emanating from these six chakras.

When we are doing meditation and we are able to concentrate, then we get to hear these sounds. But the moment the mind gets distracted, these sounds go away.

So, these sound currents at the lower chakras, one can hear them only when one is very focused. And the moment the mind gets unfocused, one doesn't hear these sounds. These sounds don't have the power to hold the mind, to keep the mind tied up.

When we cross the nine doors and come to the Tenth Door and, at that Third Eye, we manifest the Radiant Form of the Master, and with His Grace, the Holy Sound Current is manifested within us, that is the Anahad Shabd. And that is the Sound Current which can hold the mind.

Once the mind gets connected with that Sound Current, that Sound Current is emanating from God Almighty and is resonating here. So, the mind gets fully intoxicated in that

Sound Current, so much so that it kicks away all its other longings in this world — all its other attachments. It kicks all of that and likes to stay in that Sound Current. Once the mind gets connected to the Sound Current, it realizes that it is not this body which it is identifying itself with. It is not these senses. And it does not belong to this world. That awareness comes when it gets in touch with that Sound Current. There the mind decides to go up — go within — to its own true abode and it helps the soul also to go within to God Almighty.

So, both the mind and the soul travel up with the help of the Sound Current and they go up to Brahm. The mind belongs to Brahm and it cannot go beyond Brahm, so the mind separates from the soul there. And then the soul continues its journey beyond Brahm.

There the soul gets free of all its coverings — all the three bodies. It leaves all its coverings and it becomes pure by taking the dip in the holy Mansarovar in the Par Brahm. That is why Par Brahm is called the 'Step of Salvation'. That is where the soul truly sheds all its coverings of these three worlds below. And it is ready to go up to God Almighty.

That way there are five planes and five Lords of these planes Whom we experience when we go within in our spiritual practices. So, all these Lords of these planes help the soul transcend and go up to God Almighty as the soul passes through Their planes.

All these things are there within us and we can see and experience all of these with the Grace of our Master.

Therefore, to reach that stage, it is important for us to do our devotion of our Master and do our Bhajan Simran.

* * *

So, the time is good and the atmosphere is quiet. Let us make the most of it and sit for our meditation.

8

Meditation Talk
03 Jan 2022 —Afternoon

Group Covid Test - No Talk Was Given At This Time

9

SATSANG
03 Jan 2022 — Afternoon

We Should Always Understand That We Have To Go Elsewhere From Here — We Have To Leave This Place

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The paathi sings the Bani of Sant Paltu Sahib...from the book: Santo ki Bani...

Jo kou chaahe abaypadh, jaayi kare satsang.
Jo kou chaahe abaypadh, jaayi kare satsang.

This is the Bani of Param Sant Satguru Paltu Sahib. Paltu Sahib says, "If one is looking for salvation, then where should he be searching for it and where should he be going?

All the Saints have sung the praise of Satsang because, only in a Satsang, we come to know about the reality as to who we really are and why we have come here and what is the purpose of this life and what we have to do here? Only in a Satsang we come to know about the truth and what we should do and what we should not do here. In Satsangs, Saints don't talk about rituals. They don't want to put Their devotees and make them follow any rituals. They don't talk about what the Vedas and the Upanishads say, They just talk about the truth and reality.

They say, "Even for a bridegroom, he should not be looking at what is auspicious and astrologically re-moving his date and time." He says, "That should not concern a bridegroom." Because all that finding of auspicious time and date is not relevant for a satsangi. All that is relevant for people who are under the influence of Kal in this world and those who do not have Masters.

When a devotee has a true Master, then his entire account, his account of karmas, is taken from Kal and he has to be responsible only to his Master. And his Master decides everything for him. Because as a devotee of a true Master, he is no longer under the influence of gods and goddesses and all the celestial bodies. Only the Master is what he has to account for because his entire control of karmas is only with the Masters.

For the worldly people the account is with the Lord of Judgement and he decides on the fate in terms of the karmas of the particular jiva. But for a satsangi, it is all that account

moved from the Lord of Judgement to the Master. He takes over the entire responsibility of the karmas of the devotee.

And since that account is no longer with the Lord of Judgement, the angels of death, or gods and goddesses, are not summoned or called at the time of death of that devotee, or that satsangi. For those devotees who spend about two, two and a half hours of meditation every day, for them, before their death, two or three days before their death, there Master comes and awakens them and tells them that they will be leaving on such and such a date and such and such a time. And that He will come to take them.

For those satsangis who do not do their meditations, they've not been able to do their meditations, but they have faith in their Master, then for such devotees also the Master comes and He waits for them to redeem all their karmas. And once that is done, He manifests Himself within these devotees. And once they are able to see the Radiant Form of the Master and go within at that time, they automatically withdraw from their attachment in this world and they are more than willing to go with the Masters at the time of death.

For those satsangis who don't meditate and who have not even attended Satsangs, who have not been able to redeem their deeds, their deeds get piled up, their Pralabdh — which is their Pralabdh karmas — and their Kriyaman karmas, both of them, get piled up towards the end. And they have to endure the suffering to redeem these karmas before their death. Because that account has to be cleared. So, the Masters wait for those karmas to be settled. And then, even for such devotees the Master comes before at the time of their death.

So, those satsangis who have not been able to do their meditations, who don't' do the practices, and who don't attend Satsangs or who have not been very much in touch, and have just built up their karmas, their burden of karmas has still to be redeemed. And such devotees then have to endure more suffering in the form of illnesses. Some of them are bedridden for a very long time. So, even for a satsangi, he has to redeem all his karmas, and his Kriyaman karmas which he has built up.

So, if we do our meditation for an hour or an hour and a half every day, then we are able to at least redeem some of our Kriyaman karmas and we do not have to suffer that much at the time of death.

* * *

I am a witness to one of the incidents. In our village in Andhra, where there was this devotee of Somanath Maharaj, and he had this vice of telling lies. And in Sant Mat, telling a lie is prohibited. So, even if one does a lot of meditation, but he keeps lying, then that meditation will not get him success. So, this person, though he was a satsangi, he got a

book of some Shastras and he studied that. And he had this habit of lying. So, what he used to do was, he would adorn some saffron clothes and wear a tilak, and then he would take a small boy along with him and go to a slightly distant village.

So, he would take this boy and go to distant villages where people would not recognize him. And there, he would make these small packs of lemon and chilis. In India, there is this practice of putting these lemons and chilis, with turmeric and kumkum* —which is the red tilak which is there. So, these are considered as good and bad omens in India and people use it for various practices for tantras. And he would make these packs and ask that boy to go to these villages, some houses he would identify, and that boy would go and dig a small hole and he would bury that lemon with the chili, lemon and turmeric, and all of that. And he would then level the ground again.

**Kumkum is a red powder used for applying the tilak mark at the eye center on the forehead of Hindu Shaktas; saffron is another option put to this use*

So, like that, at various places, that boy would go and dig and place these things. After a few months, this person would befriend that household where that boy had gone and dug and buried that lemon. And once he befriended those people, he would generally tell them, "I think someone has cast a spell on your house. Someone has cast a bad omen in your house, and that is why you are not getting wealth, which you deserve, or that is why your farm produce is not as much as it should be, or things like that.

So, those people would, naturally, ask him how does he know that? And, so he would read some mantras and say, "Yes, there is someone, and I have proof of that also. Someone has cast a spell in your house." And then he would make that boy dig up that place where he had buried that lemon and chilis and all of that a few months back. So, one would see that, yes, someone, indeed, had put all those lemons and chilis, and that turmeric, and that tilak, and they would actually believe him. Yes, that somebody has, in fact, cast a spell on their house and they would ask him as to what the solution of that was? So, he would just act and he would read out, chant some mantras, and say, "Okay, you have to spend about five thousand rupees, and with that, I will make sure that this spell is neutralized." And those poor people would believe him and — they would believe his lies — and give him the money. And then he would superficially chant some mantras, buy some few things, and then leave that place. And that is how he used to earn his money.

So, that way, he would earn about eight to ten thousand rupees a day. And that was his livelihood. So, he had got good farm land and he could have actually done his own farming. But he left all that farming and he was basically working in this form of cheating people and making money. And he used to come to the ashram and he was also told that this is not the right thing that he is doing and he will have to suffer the consequences. But he kept doing it. Then, as a result, for nearly eight years, he had paralysis. And he was paralyzed from the hip downwards, so he could not sit or stand or walk and he was

completely bedridden. But the rest of his functioning was okay, so he could talk and eat and do everything, but he was completely bedridden. And his wife also suffered a lot because of this because he would otherwise eat, but at the same place he would pass his stools and he would urinate in the same place. So, he had to go through hell for nearly eight years.

So, like this, if the devotees have built up their karmas and the burden of karmas is very high, then the Masters give them another birth as a human and they have to then redeem those karmas in the next birth.

So, therefore, Paltu Sahib says, "If you want salvation, you should go to Satsang."

Jaayi kare satsang praan vairaag utaave,
Jaayi kare satsang praan vairaag utaave,
Sravan kare bedhanth manan kar man samjhaave.

So, He says, "Go and attend Satsangs, listen to the Satsangs and then internalize those Satsangs. And when you internalize those Satsangs, then that is inculcated by us and it transforms us." Because even if we go and attend Satsangs, but don't internalize those Satsangs, don't keep thinking about it and imbibe what is said in those Satsangs, then we will be at the same position as we were before listening to those Satsangs.

Tab saadhe hat jog biparjay kau ghar paave,
Tab saadhe hat jog biparjay kau ghar paave,
Praan kare aayaam purush tab nazar mein aave.

Then, Paltu Sahib says, "When you internalize these Satsangs, you have to develop a detachment towards this world. And only when you get a detachment in this world, when we sit for meditations, we are able to go within."

So, Paltu Sahib says, "You go to Satsangs and what is the true measure of Satsang? That you have been able to internalize that Satsang. And you are able to bring about that form of detachment within yourselves towards this world — understanding the falsehood of all of this duality and understanding the truth of the Sound Current, the Master, God Almighty, understanding that truth — living by that truth in this world."

Dekhe apano roop hoy tab gyaan samaadhi,
Dekhe apano roop hoy tab gyaan samaadhi,
Tab de saadhan chod leyi jab pahile saadhi.

So, He says, "When you get that detachment and you sit for your meditation and you are able to go within and realize yourself, then you will understand that, yes, you are indeed different from what you have identified yourself with."

So, in Sant Mat, there is no requirement to go in the jungles or undertake austerities or go in the mountains or caves. But what is important is to imbibe this detachment for this world. To be detached from this world and understand that the truth is different. The truth is about the Sound Current and the Master and going within. And following that truth is what is prescribed in Sant Mat.

So, by talking about detachment, the Masters are saying, "By going to Satsangs, They don't mean that to be detached is to go in the jungles, or roam around, leave your family behind and do some austerities somewhere. It is about being detached in your mind."

So, one has to be detached in the mind. It is like a millworker. He goes about his duties. He goes in the morning, works for his hours of duty, and when the time of his duty ends for the day, he leaves everything and walks away without any attachment to that place. He leaves that.

Like that, we have to be also detached in our mind and not carry all the baggage of the world while we are going about our duties. We should understand that we are doing this duty in this world. And go about doing everything around us as a duty — and be ready to leave it when that time of duty gets over.

We should always understand that we should always have this in our mind that we have to go elsewhere from here. We have to leave this place. This place is not our home and this is not the truth. We have to leave this place. We have to go to our Master. So, we have to always carry that thought in our mind.

Paltu kove aapko tab lagega rang,
Paltu kove aapko tab lagega rang,
Jo kou chaahe abaypadh, jaayi kare satsang.

So, Paltu Sahib says in this as to how that detachment works. One has to lose his ego and merge with the Sound Current. He has to completely be one with the Sound Current and leave everything that he is attached to or he understands as his or hers. And leave behind and merge completely with the Sound Current. Only then, the color of the Sound Current will be imbibed. Only then, he will get fully intoxicated in that Sound Current. If he carries all his baggage of attachments of this world and all his attachments around him, then he will not be able to get the color of the Sound Current.

Paltu kove aapko tab laagega rang,
Jo kou chaahe abaypadh, jaayi kare satsang.
Bairagini bhooli aap mein jal mein khoje raam.
Bairagini bhooli aap mein jal mein khoje raam.

So, now, Paltu Sahib is saying in a different Bani that ascetic, he is forgetting that God Almighty is within him and he is searching for that God Almighty outside. So, he says, "The God Almighty is within oneself, but then he goes around searching for God Almighty outside. No one has been able to get God Almighty outside."

Jal mein khoje raam jaay ke theerath chaanai,
Jal mein khoje raam jaay ke theerath chaanai,
Bharme chariu khoot nahi sudhi apani aane.

So, Paltu Sahib says, "Others go and search for God Almighty in idols or they go on pilgrimages or go to these rivers, pilgrimages, and bathe in those rivers and consider it very holy." And it is considered that if you take a holy dip in the Ganges or on one of these pilgrimages, then that cleanses you of all your bad deeds and your body becomes pure. But these are things only to be said. In fact, the burden of karmas or the deeds is on your mind, and that cannot be cleansed of redeemed by taking a dip in any water. It will only be cleansed by doing Simran.

* * *

Once, there was an incident and Guru Nanak Sahib went to one of these pilgrimages. He went to Haridwar. And there, He observed that these pundits were all bathing. And when they would take a dip, they would take some water in their palms and then make an offering to the sun. They would face eastward and, as the sun rises, they would make their offering to the sun. And He asked one of the pundits as to why they were doing this? Taking this water and throwing it up. So, they were saying, "We are offering it to the sun." And so, He also took a dip. And he turned to the west — He faced the west — and, similarly, He took water in His palm and He was throwing it up towards the west with His back to the sun.

So, all the pundits were wondering, "What is this person doing?" And one of them asked Him as to, "What are you trying to do? Because you have to make this offering to the sun."

So, He said, "No, my village is a few kilometers away. I have planted some sugar cane and that is drying, so I'm trying to give water to my farm."

So, that pundit was aghast, and he said, "Are you a fool? When you throw water from here, is it going to reach your village and your farm?"

He said, "My farm is just a few kilometers away, but you people are all offering water to the sun, which is like eons away. How is your water reaching the sun?"

So, all these are the outside things which people do — these processes that people have worked up.

Phool maahi jyon baas kaat mein agin chipaani,
Phool maahi jyon baas kaat mein agin chipaani,
Khode bin nahi mile ahe dharathi mein paani.

So, Paltu Sahib says, "People search for God Almighty outside. Whereas, God Almighty is very much within us. It is like the fragrance in a flower, or fire in wood, or water in earth. When you see the flower is very small, but its fragrance spreads all over. Likewise, there is fire in wood. You cannot see it, but there is fire in wood. And, likewise, there is water in earth. So, God Almighty is very much within you, but you are searching for Him outside."

So, likewise, in wood, there is fire. We see oftentimes there are forests which catch fire by friction of wood. So, when wood rubs against each other, we see that there are so many wild fires. In U.S., there have been such large fires caused by such friction.

Likewise, water in earth is there, but only when we dig. We take that trouble of digging and we get that water. Then we can use that water.

Like that, God Almighty is within us, but we have to make that effort to manifest that God Almighty within.

So, only when we follow the Path of the Master and we make efforts on His Teachings and what He asks us to do, then we are able to be successful in manifesting God Almighty.

Jaise dhoodh gruth chipa chipi mehndi mein laali,
Jaise dhoodh gruth chipa chipi mehndi mein laali,
Aise pooran brahm kahu til bhar nahi khaali.

So, He gives another example of how there is ghee in milk — there is oil in milk.

So, likewise, there is color in mehndi. The leaves are green, but when it is applied to the palms, it becomes red in color.

So, that's how God Almighty is within us. But in order to get that ghee from milk, if one just puts his hand in milk, he's not going to be able to extract that butter or ghee. For that, he has to make efforts. He has to first burn that milk, then make curd out of it, then he has to make buttermilk out of it, and only after he makes buttermilk, he is able to extract the butter from it. Then he has to clean the butter, then boil it. And then he gets ghee from it. So, it is a lot of effort that is required to extract ghee from milk. But that ghee has always been in milk. Like that, God Almighty is always within us. We have to make that effort to be able to manifest God Almighty within us.

Likewise, in that leaf of mendi, one has to grind it, and after one grinds and makes a paste of it, then that is applied to the hand. Then that hand gets the color of mendi, it becomes

red or brown in color. So, that is an effort that is required to extract that color from mendi. Similarly, for manifesting God Almighty within us, we have to understand the learnings from the Master and then work on that and do our practices. Only after that, we will be able to manifest the God Almighty.

Paltu satsang beech mein kar le apana kaam,
Paltu satsang beech mein kar le apana kaam,
Bairagini bhooli aap mein jal mein khoje raam.

So, Paltu Sahib, towards the end of this Bani, again comes back and talks about the importance of Satsang. It is very difficult, or one has to have a lot of good deeds. Good deeds of more than tens of millions of years allow us, with that Grace, to get a human life and, with the Grace of God, then we get the company of the Masters in that human life. So, it is indeed, very, very rare, extremely rare that we have this opportunity of going and attending a Satsang of a True Master, because wealth, a good wife, and other amenities are there even for sinners. But only the rarest of rare opportunities for a person is to get Satsang and to get the company of the Master in a human form.

So, it is indeed, very rare to get the company of the Masters and to listen to Their Satsangs. And when one gets the opportunity of listening to the Satsang, one understands the truth and then he follows the instructions of the Master, then he is able to manifest God Almighty within.

So, all of this is kept within the body — within this human form. And it is indeed, fortunate to get the Master and get Satsang. And then for someone to do that effort, to do those practices and go within.

* * *

One of the disciples of Sawan Singh Ji Maharaj was Bhai Wazira. He was a Mohammadan and he had taken the initiation from Sawan Singh Ji Maharaj. And he had a lot of love and affection and devotion towards his Master. He would sit for meditations for five or six hours at a stretch. And, like that, within six to seven years, he had been able to go within. And he had manifested the Radiant Form of the Master within.

Now, when he reached that state, everywhere he looked, he would see Sawan Singh Ji Maharaj. He would see his Master everywhere. And so, he was not able to contain that happiness. He would see a eucalyptus tree, he would embrace it and say, "It is the Master." Some dog would come in the ashram, he would embrace that dog and say, "It is the Master." Or some cow or calf would come, he would embrace that and say, "That is the Master." For him, he was seeing the Master everywhere.

But people were observing him and they felt that he has gone mad. And then, someone complained to Sawan Singh Ji Maharaj also. So, when someone brought this to the notice of Sawan Singh Ji Maharaj, He said, "Is he showing like this outside?" And he said, "Yes, he is doing it like this." So, Sawan Singh Ji Maharaj said, "Okay, then, his progress will stop. Whatever he was getting, that benefit of going within, and seeing the Radiant Form of the Master within, that stopped for him."

So, when this happened and he was not getting that delight of seeing his Master within, he was very heartbroken and, though he kept trying to do his meditation and see within, but he was unable to manifest his Master. And he was very heartbroken. And in a matter of ten to twelve days, he became very weak.

So, this happened and he became very weak. Now, people were scared to bring this to the notice of the Master.

So, there were two old initiates of Jaimal Singh Ji Maharaj also who were staying in Sawan Sarai there. And these devotees went to them and asked them to intervene and see if they could request Sawan Singh Ji Maharaj for this.

So, there were two old initiates of Jaimal Singh Ji Maharaj who were there in the ashram, and these devotees requested them to intervene and request Sawan Singh Ji Maharaj, and ask for His forgiveness. So, they asked these devotees to bring Bhai Wazira to them. And, somehow, Bhai Wazira was brought to these two people and they observed that, yes, indeed, he had become very weak. He was unable to walk also. So, they said, "Okay, we will request Sawan Singh Ji Maharaj." And they took Bhai Wazira along with them and they went to Sawan Singh Ji Maharaj.

They were also finding it very difficult to climb because they were old, but somehow, they went to the higher floor and they carried Bhai Wazira up. They asked him to wait outside the room. And then they went in and met Sawan Singh Ji Maharaj and bowed down at His feet. And they requested His forgiveness.

So, Sawan Singh Ji Maharaj asked them why they are asking for forgiveness? What is it that they have done?

They said, "It is not for us, but we request your forgiveness for Bhai Wazira. He is suffering a lot."

So, Sawan Singh Ji Maharaj said then, "Why is he showing off? Spirituality is not there to be displayed like this." So, they said, "But, please forgive him."

So, then, Sawan Singh Ji Maharaj asked Bhai Wazira to be brought inside. And He told Bhai Wazira that he should not do this again. If he does this again, then he will not be

able to experience it forever." So, He told Bhai Wazira to sit in meditation, and then again, all the inner experiences opened up again and he was able to see his Master within.

So, that is what happens when we follow the instructions of the Master, we go within. Then, at the Tenth Door, we see everything that we see, we see the Master is there in everything around us. And like that, when we go to Sach Khand, we see God Almighty everywhere. Everything that we see, we can see God Almighty in each and every cell.

So, after that, Bhai Wazira, once he got his experiences back, he decided not to talk to anybody, and his name became 'Moni Wazira'.

Paltu satsang beech mein kar le apana kaam,
Bairagini bhooli aap mein jal mein khoje raam.

Radhaswami.

10

Meditation Talk
04 Jan 2022 Morning

The Four Stages Of Spiritual Development Measured By The Speed Of Movement Of The Soul Within

In the practice of Surat Shabd Yoga, there are four stages. The first stage is called the pipal marg or cheenti marg. It is the stage of how an ant progresses. So, that is how we withdraw the attention of the soul from the furthest point — that is the toe — to the Eye Center. So, the attention of the soul coming to the Eye Center is the first stage, which is the stage of a pippin, or an ant.

Like when we observe an ant, an ant gets this sixth sense where it understands that there is food on the tree, or somewhere high. So, it tries to climb to that food. And it makes an effort of climbing the tree. Now, many times, with wind, that ant falls down. But it doesn't give up. It again tries to climb. So, it keeps repeating this however many times it falls. So, it doesn't give up. It keeps trying again and again. And, eventually, it goes to that fruit and eats that fruit.

So, similarly, when we focus at the Eye Center, we focus the attention of the soul. When we are able to concentrate well, the attention of the soul starts withdrawing from the body and coming towards the Eye Center.

So, what happens is, to start with, it withdraws from all our fingers on the hand and toes. And all four limbs, it starts withdrawing at the same time. If we see that one of our hands has become numb, or one our legs has become numb, that is to do with the blood flow in that limb. But when the soul withdraws, it will withdraw from all the four limbs at the same time. So, that way, it starts withdrawing from the fingers and the toes. And, gradually, it starts withdrawing and coming to the Eye Center. So, the moment we lose concentration, again, this withdrawal stops and things go back to normal. So, this process keeps going on.

So, that way, when we meditate, sometimes we are able to focus well and do our concentration and the withdrawal starts happening. Again, some thought comes and we lose our focus. Again, that withdrawal stops. And while meditating again, sometimes we

start doing our Simran — repeat our Simran — and again, start focusing and that withdrawal starts. So, this way, it takes a long time for the entire withdrawal to happen.

So, the disciple keeps doing the practice, and this process of withdrawal and of focus, and again focusing, all this keeps happening again and again. And with gradual practice, we are able to withdraw the attention of the soul at the Eye Center.

Once we reach that stage, where we have focused at the Eye Center and we manifest the Radiant Form of the Master, this first stage of the pipal marg or cheenti marg, the way of the ant comes to an end. And then, our spiritual speed — speed of movement — is much faster within.

So, in the second stage, the speed of the soul is much faster. With the Grace of the Master, the Sound Current is manifested. And this second stage is called the meen marg, or the movement of the fish. We observe that the fish can swim against the current and the fish even climb mountains. Where the river flows down the mountain, the fish goes upwards. It's catching the flow of the water. Like that, with the Grace of the Master, the second stage, the soul moves upwards on the Sound Current.

Many times, when the rain is very heavy, even fish from the ponds or lakes, they climb up that rainwater — they climb using the flow of the rain and get into the clouds. Many times, we see fish which fall on the roads when this kind of thing happens.

So, that way, the fish has a lot of speed and it makes that effort to climb against the current. And we see these fish coming on the road many times, falling on the road, because of the rain. Even fish move from one lake to the other when it rains heavily like this. So, this the second stage—the way the soul progresses. And that is called the stage of the fish, or the meen marg. And, that way, the soul reaches Par Brahm.

After the Par Brahm, the next stage is the stage of the makari, or the spider. The way the spider gets its silk, it produces its silk thread. And it climbs or walks on its own thread. That way, the soul, which has the power of twelve suns after Par Brahm, it uses its own light and it moves on that. So, that way, the soul travels on its own, from Par Brahm to Sat Lok. Once it reaches Sat Lok, it gets the fourth stage, which is the stage of a bird, or vihang.

Like a bird, it sits on the tree, and whenever it feels, it can go down immediately, fly down to the ground and fly back again. Like that, when the Saints have reached Sat Lok, when They close Their eyelids, They go to Sat Lok. And when They again open Their eyelids, They can come into this world. So, that is the speed that the soul attains after reaching Sat Lok.

Kabir Sahib also says, “The Saints have that speed like the bird, and it is only a batting of an eyelid where They can move from Sat Lok to this world.”

So, these are the four stages all the souls have to cross. And that is what is explained in Sant Mat. But, outside, this is not understood. In the world, when people refer to these stages, they just talk about it as, “Which stage are you following. I’m following this stage. Are you following the other stage?” Like that. So, they have no understanding or idea of what these stages are.

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The time is good so we should make the most of it. Let us close our eyes and sit for meditation.

11

Meditation Talk
04 Jan 2022 —Afternoon

True Simran Is When The Mind Is Doing The Repetition And Is Not Wandering Elsewhere

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Saints sing the praise of the Sound Current which is resonating at the Eye Center. It is coming from God Almighty and, at the Eye Center, it is resonating. At the Eye Center, the soul is present, the mind is present, and the Sound Current is also there. But the soul is not connected to the Sound Current at the Eye Center. Because both the mind and the soul are at the Eye Center, the Masters explain the practice of doing our Simran — the repetition — and contemplating on the Master at the Eye Center.

When we do the repetition at the place where the mind is, the mind does not get an opportunity to run around. And, therefore, it settles down at the Eye Center and focuses.

Kabir Sahib has said, "We move the rosary in our hand and do our repetition, and people also do repetition by their tongue. But the mind, when such kind of repetition is being done, the mind is running in all four directions." So, Kabir Sahib says, "That is not Simran."

So, true Simran is when the mind is doing that repetition and is not wandering elsewhere. So, your thoughts should be aligned with the mind, and together that Simran should be done by the mind.

So, when the mind stills because of the Simran, it starts cleansing itself. It starts becoming pure. But when it stops doing that Simran, then again, the load of karmas comes aware.

So, we have to always be conscious and be attentive to where the mind is—whether the mind is doing Simran when we are sitting for our meditation, or whether it is wandering around. So, we should be attentive and see what the mind is doing. If we observe that the mind is wandering or swayed by some thought, we have to bring the mind back and make it do the Simran. So, again, it wanders off. Again, you have to pay attention; bring it back. And then do the repetition. So, gradually, that way, the mind will get habituated and it will start doing the Simran on its own.

So, Saints say, "You have to be resolved in the practice; you have to be attentive and you have to be brave. You should not give up on your mind. Like the soldier who goes in warfare, he does not come back. He goes there and makes up his mind. He goes there to fight. And he goes there and then wins and then he comes back."

So, like that, we should not drop our arms before the mind. We should make that resolve that we will control the mind and we will do this Simran and get success in it.

So, Kabir Sahib says, "When you do your meditation, even if your mind is not sublime, it is not refined, by continuously practicing and continuously doing Simran, it will automatically get refined and will get cleansed and it will become sublime."

So, the Simran is very powerful and it has the power of cleansing the mind. As we keep on doing our Simran, it keeps cleansing the mind and the mind becomes more and more refined. Once the mind become sublime, it comes to a standstill. And that is when the withdrawal of the attention of the soul starts happening and we withdraw from our body and the nine doors and come to the Tenth Door.

Once the focus comes at the Eye Center and, with the Grace of the Master, the Sound Current is manifested. Not only this life, but of scores of other previous lives, all the karmas that have been built up, they all get redeemed and the mind becomes pure like a glass. And when it becomes pure like a glass, and transparent like a glass, it realizes that it is not the body or the senses with which it has so long been associated, and that it is different and it belongs elsewhere. And the mind realizes that it belongs to the Brahm and not this current world and it starts making an effort to rise and go further within. And it helps the soul also to go further within towards God Almighty. And that very mind, which is an enemy of the soul for doing its meditation, that same mind becomes its best friend and helps the soul to go within.

This same mind, when it is burdened with its karmas and it is impure, it does not allow the soul to focus and it keeps deluding the soul and keeps pulling the soul outward. But when that same mind becomes pure with Simran, it becomes transparent, it becomes the best friend of the soul and helps the soul to go within.

So, to make our minds pure, we have to make that habit of doing our Simran. And the more and more Simran we do, the more and more we will be able to make the mind pure.

Initially, we have to consciously make that effort and keep on reminding ourselves to do Simran. But gradually, that becomes a habit.

So, we should also listen to our Masters and follow Their instructions. We should also care about our soul and make this effort of going within, sitting for meditations every day, and listening to Satsangs every day.

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So, the time is good and the atmosphere is quiet. So, let us make the most of it. Let's close our eyes and sit for meditation.

12

SATSANG
04 Jan 2022 — Afternoon

Speaking Of The Lifestyle Of A Devotee — A Devotee Should Eat Less, Sleep Less, And Talk Less To Make Meditation Possible

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The paathi sings the Bani of Sant Paltu Sahib...from the book: Kundaliniya...

Bin kaaye chith chain nahi, khaaye aalas hoy,
Bin kaaye chith chain nahi, khaaye aalas hoy.

This is the Bani of Param Sant Satguru Paltu Sahib. Saints write different types of Banis to awaken the soul. So, whatever is required for us to understand and to awaken us, They write on that in Their Banis. Elsewhere, Saints have also talked about what should be the lifestyle of a devotee.

It is said by the Saints, "A devotee has to eat less, he has to sleep less, and he has to talk less." Because excessive eating causes a lot of troubles and it causes lethargy and it brings about all kinds of illness.

Saints say, "The amount of food that we consume is actually not required in those kinds of quantities." So, we should think about what we are eating and eat in limited quantities.

The other thing is sleep. So, if we keep increasing our sleep, the sleep pattern changes and the hours of sleep required also increases. And that adds to the lethargy of a devotee. So, we should sleep again for limited time. By excessive sleeping also, the body becomes inactive and lethargic and that also affects us in our meditation. We are not able to focus. When we eat less, automatically, our sleep also reduces.

The third thing is to talk less because a lot of energy is wasted when we talk. So, we should also talk in a limited manner. The Mahatmas have said, "Whatever words we speak are priceless. And we should always evaluate whether the person who is listening, whether he needs to listen to what we have to say. And evaluate what we have to say before uttering those words."

So, for example, if a person who is lost in this world and he's materialistic and we try to keep explaining about Sant Mat, or we explain about spirituality to him, however much words we waste on that, it is a waste of energy and effort.

There are some people who come with past impressions and they like to listen to words spoken on spirituality and about God Almighty. And with such people, if you explain or you speak, that is well worth your while.

So, if we remain quiet and we spend that much time doing our Simran, that is of benefit to the devotee rather than talking all the time and focusing outwardly.

Paltu Sahib is also covering that subject, and in His Bani, He says, "If we skip a meal, then our mind is continuously focused on the fact that we have skipped our meal, and we miss that food that we have skipped. And, on the other hand, if we eat the meal and we eat a full, heavy meal, that again causes lethargy and we are unable to sit for our meditation."

So, that way, the mind, in both the circumstances — if we do not eat, it keeps telling us that we have missed it and continuously reminds us of that — and if we eat, it makes us feel lethargic. So, in both ways, it takes us away from meditation.

* * *

This reminds me, when I went to the Betta Ashram, I wanted to sit for meditation there. And the administration of the ashram was with two people — Lingana and Deepana. So, these two people were looking after the administration of the Pahad Ashram. And when I requested them that I wanted to stay in the ashram and spend time in meditation, they said, "No, you cannot come here and sit for meditation. You have to come here and do seva. And with that, you can do your meditation."

I had gone there after eight years of seva in the Kengeri Ashram. And Somanath Baba Ji used to keep telling people, "If one has to meditate, then the Pahad Ashram is a nice place to sit for meditation."

That ashram is well placed on the hill — it is neither at the top of the hill nor at the foothill. It is in the middle of the hill and it is good for meditation.

There is another hill besides the Pahad Ashram and that hill is almost two or three times the height of the Pahad Ashram hill. So, we had also gone to the top of that hill and, since it is a difficult climb and it takes a long time, people carry food when they go up, so that they can eat there. So, they were carrying puffed rice and some jaggery.

So, this hill adjacent is quite high and we went there — some of the devotees and myself. When we went up, we saw that there was this old cave of Mahadevappa, which had crumbled. There was a small temple there and the porch of the temple was all dirtied by

the bears which were staying on the hill. And then, there is a spring there. And there is perennial water. Throughout the year, there is water at the top of that hill. And it is nearly about twenty feet deep.

When I went there, I thought, "This is an ideal place to sit for meditation because there are some trees and some leaves around and I can eat and survive on these leaves. And I don't need to go down. And if I have to do meditation and have to go on this path of spirituality, I have to also sacrifice food. And I will try to survive on these leaves." So, I told my fellow devotees, "I want to stay here."

It is a very rocky kind of a hill, so it becomes very hot by afternoon. So, everyone was in a hurry to go down because, if it becomes too hot, then everyone while climbing down has to go through that heat. And everyone's faces become very red when they go down.

So, they were all hurrying up and when I told them, "All of you please carry on, I want to stay back", they were very surprised since this was a very desolate place — that I wanted to stay back there.

Françoise and Henri have also climbed on this hill with me, twice afterwards. And while coming down, their faces were also red like a tomato.

So, I was there only in a kurta pajama because I had not gone prepared to go up and stay. Once I saw the place, I decided that this was a good place to meditate and I thought to myself, "If I have to achieve success in spirituality and I have to manifest God Almighty, then I must make this sacrifice." And it was a desolate place, so I felt, "If my life is at risk by staying here, then I will get salvation even faster. I don't have to wait that long." So, I took the risk of staying there.

Amongst the devotees there was also one twelve-year-old boy and, once I had decided to stay back, he rushed down and he met Sharanappa who was there at the ashram downstairs. And he told him that such and such a thing has happened and Ram Singh Ji is staying up.

So, Sharanappa said, "Okay, you don't tell anybody else in the ashram." And Sharanappa packed a basket of the groceries for me — basically some dal, about a kilogram and a half of rice, and some turmeric, and other things that are required for cooking. And he packed all of that in a basket and he gave some mud utensils for cooking the food. He packed all of the things that I would be requiring there to cook. He packed the basket and told the boy, "You quietly go up from another route so that nobody else sees you or stops you from going and giving this to Ram Singh."

So, that boy rushed with the basket and he came up. It was nearly about 4:00 PM by the time he came up again and he gave me that basket. I was quite shocked to see him because

on the path from which he came, there were these caves in which bears stay. And these bears stay in the middle of the hill. They don't go down. And for drinking water, they come up to this spring of water which is there upstairs. So, he had come on that same path which the bears would always use. And this was about the time that the bears would be coming out.

So, I cautioned him that he had to hurry back and not take any chance. So, the boy ran down, and I opened the basket. And then I saw these two mud utensils and dal, rice, turmeric, salt, a matchbox, and coffee, and all of the things I would require to stay there. And tears rolled down from my eyes. And I felt, "I've just decided to sit for meditation and God is so great. He's so merciful that He has sent me food even before I've started my meditation."

So, I stayed there nearly twenty days. The story is very long, but once I decided to just watch and see what happens there at the hill. I observed that these bears would come around four, four-thirty in the afternoon, and they would come to drink water. And there were nearly seven or eight bears which would come. And it was the same water source that everyone had. So, they would all come and drink water there.

And once I also saw a big python and this python was nearly about two and a half feet in width. So, it was huge and it could barely move. But it also came to the same source of water and was drinking water from there.

Even I used to drink water from the same source and I observed all these things and I was sitting in the front of the temple. I had cleaned that place which had been dirtied by the bears. But there was no enclosure there. It was all exposed and I was sitting out in the open only.

I sat there for nearly twenty days. I had not carried any bed or mattress or anything like that. I was only on my kurta pajamas. I used to just sleep like that. And I would cook food in earthen pots which had been sent. So, with stones, I had made a place where I could cook this food. I would take a handful of rice and a little bit of dal in that, salt, and turmeric. And that kitchree I would prepare and eat at around twelve-thirty, noon. That would suffice for the next twenty-four hours. I didn't eat anything after that and I would only stay on water.

Now, with that kind of little food that one eats, then meditation is possible. So, that way, because I was eating so little, I would stay awake, and it is easier to meditate on an emptier stomach like that. But, of course, I became quite weak because of those kinds of meals.

That way, for a devotee, who wants to do practice to move further on this Path, one meal a day is enough for a meditator. And for a householder, two meals are enough for carrying on his life. And for others then, they can have three meals or whatever.

So, if we are in our homes and we want to do regular practices of meditation, then we should have two meals, not more than two meals a day. If you end up having three and four meals, then the lethargy builds in, and one is not able to sit and do proper meditation.

So, it is also important medically that one has to rest the stomach up for at least four hours after a meal and not keep on feeding it, because that affects the stomach. It increases the acid in the stomach. And, therefore, one has to give those gaps. Even medically, it is said that one has to do this. There is also a belief — many doctors actually preach it — and they say, "If one has blood sugar or diabetes, then he should eat continuously at regular intervals of one or two hours." But that really is not required. If one eats in this manner and controls the food, then he is able to control his blood sugars as well.

Khaaye aalas hoy kaho kaisi bidhi keejai,
Khaaye aalas hoy kaho kaisi bidhi keejai,
Dou bidhi se bipathi dosh ka ko ham deejai.

Paltu Sahib says, "The mind pesters me if I skip a meal. And it keeps reminding me that I have skipped my meal. And, if I eat, then it causes lethargy. So, now, which side should I take?"

Mann bairi hai bada kahe mein apane naahi,
Mann bairi hai bada kahe mein apane naahi,
Punn mein karatha paap, paap mein punn karaahi.

Paltu Sahib says, "The crux of all karmas is the mind. It is mind which makes us do all these karmas. And all the burden of these karmas is also on the mind."

Subh asubh ke beech pada hai jeev bichaara,
Subh asubh ke beech pada hai jeev bichaara,
Dou mein voh mila baath sab vahee bigaara.

Paltu Sahib says, "Again, we keep oscillating between what is auspicious and what is inauspicious and our mind keeps us deluded in this. And every time we do things, we feel that it is auspicious or it is inauspicious. And, in between this auspiciousness and inauspiciousness, the mind only makes us do several things and creates several impediments for us."

So, Masters say, "Don't listen to the mind. Listen to the Masters. Because the mind keeps us deluded in this world and the effort of the mind is to take you away from what the Masters are trying to teach you and take you back into the ocean of life and death. So, Masters say, "You should listen to the Masters and not be fooled by your mind."

* * *

Even in the case of this ashram, earlier we had constructed this building which you see behind, and we used to have Satsangs in this building and only this one building was there. So, during that time also, some of the satsangis, they also did this study of vaastu and other practices — astrology, etc. So, they talked to other satsangis here and they were saying, "Look, this building is not constructed properly. The gate is not at the correct front and the water has to flow in a different direction." And they said many things and they said, basically, if it is not changed, then this ashram will not grow. It will stay like this only and it is not auspicious.

So, the satsangis who were staying here, the sevadars, they later mentioned to me when I came here, and they told me that this is what was being said. So, I told them, "You don't bother, because I have done this for my Guru, and for me, all this is irrelevant — what is auspicious, inauspicious, or how it should be done. It is basically serving the purpose and I have done it for my Master."

Likewise, even for the other ashram, these satsangis were Somanath Baba Ji's satsangis — actually very old satsangis. But they were also mislead by these beliefs. And there also, they said, "Look, this ashram is not correctly founded, it is not correctly structured, and the way the water has to flow, it is coming from the source which has to be a fire source, etc." So, they told me all these things, and again, there also, they said, "Look, this ashram will not grow if you keep it like this. We have to change the structure of the ashram."

So, I told them, "Look, first of all, you should not get into all of these things. I am only answerable to my Master. And I have done this and the Master has said, "Don't get misled into all of this duality or auspiciousness, inauspiciousness. It is not relevant at all. And we should, accordingly, not get misled. So, you are all old satsangis, actually, you should not get swayed by all of this. But, still, you are telling me. But, never mind that, I'm not going to make any changes."

And that's how both these ashrams have continued. They've flourished, they've grown, everything has happened. So, it is all a game of the mind, which makes us believe what is auspicious, what is not auspicious. And all this is to do with misleading us and taking us away from what the Masters are trying to tell us.

So, being satsangis, we should not get misled by these beliefs of the mind — of what is auspicious, what is inauspicious. We have to take the Name of our Master and we have to do our Simran. And whatever we do when we are taking the Name of our Master is auspicious. Whatever we do by not taking His Name, is inauspicious. Other than that, looking for outwardly things for auspiciousness and inauspiciousness are irrelevant.

So, many times, these people who are doing this science of vaastu, they come and they say, "You have placed your door at the wrong place, and the window at the wrong place. So, you replace the door with the window, and the window with the door." So, all these

things they keep saying. And people actually follow their advice and many times they do it also — satsangis also doing it. They forget that you are actually reducing the life of the building by making such breakages.

So, the correct thing to do is to always believe in the Masters and not get swayed by all of these — astrology or vaastu — and all of these things, which are basically, simply, games of the mind.

Because we have been initiated by our Masters, and whatever account we have, and whatever is preordained for us, which was under the Lord of Judgment, is now under the Master. It is the Master Who decides what is correct and incorrect for us. And we no longer have an account, and therefore, none of the celestial bodies or gods or goddesses or anybody, and these sciences, none of this applies to a satsangi.

So, if we stay on the Path and listen to our Masters, then we will be gradually progressing and we will become true vessels to absorb the Grace of the Master.

Palatu satsangat dou chutein kare jo koy,
Palatu satsangat dou chutein kare jo koy,
Bin kaaye chit chain nahi, khaaye aalas hoy.

Paltu Sahib says, "How does one get rid of this duality and this delusion of the mind?" He says, "You go and attend the Satsang." Because, in a Satsang, there is no talk of these sciences or gods and goddesses. It is about making one aware of the truth, about reality.

When we go to listen to Satsangs, there is no talk about Ramayana and all these old scriptures or Upanishads or all of this, because if the Masters talk on these, then the mind will not accept it and because these are all relating to all earlier periods. So, it will not have any influence on the mind.

Masters speak only about the science of the soul and They talk and clarify what is the reality around the soul. And that is what is explained in a Satsang.

Masters say, "People believe in all of these scriptures and all of these rituals, but what is there for animals because even birds marry. They also have children like us." So, other animals also have it, but they don't look for a proper time or auspiciousness or inauspiciousness.

So, you see the foreigners sitting here also. When they get married also, they don't take out all these dates. They just decide to get married. And they have an ice cream and cold drink and the marriage is done. So, they don't call pundit or brahmin to do their marriages.

Palatu satsangat dou chutein kare jo koy,

Bin kaaye chit chain nahi, khaaye aalas hoy.
Jo jo ga satsang mein, so so bigaraa jaay,
Jo jo ga satsang mein, so so bigaraa jaay.

Paltu Sahib's Bani is very funny. Now, He says, "All those who go in Satsang, they all get spoiled." They get spoiled towards the world because they understand the reality and they start focusing towards their soul and towards their Masters — and away from worldly ways and worldly things.

For a normal householder, he is always worried about so many things and how things are affecting him. But for a satsangi, he has this resolute faith in his Master and he's not that worried or he's not that much affected, like a normal worldly person.

So so bigaraa jaay, phool sang tel basaana,
So so bigaraa jaay, phool sang tel basaana,
Gyaani ke sang para, gyaan moorakh ne jaana.

Paltu Sahib now explains how these satsangis are getting spoiled. He says, "That is like the sesame oil. This oil, which trades at seventy rupees a kilo, when that oil is kept wrapped in the fragrance of a flower, it assimilates that fragrance and it becomes fragrant itself. And that is how we get perfumes. That oil is converted into a perfume. And that same oil then, even for ten grams, sells for more than a thousand rupees."

So, like that sesame oil loses that identity as a sesame oil in going in the company of the flowers and the fragrance of the flowers — it gets its own fragrance — that is how worldly people get spoiled by coming to Satsang. They gradually get away from the world and get the fragrance of Sant Mat.

While the satsangis come and attend programs or they go to their Masters, others — their neighbors and other worldly people — think that this life has been given for enjoyment. And they think these peoples are going to some ashram, some retreat and they're spending their time and wasting their lives. And, like that, the satsangis feel that the others are wasting their lives and they, the satsangis, are doing things correctly.

So, those satsangis feel sad about their neighbors and other people, thinking, "Look, they are all wasting their lives in worry and they are all not getting the protection of their Master. Whereas, we have got the protection of our Master and we have this spiritual path on which we are going. So, we are happy and all the others are unhappy." So, both are feeling unhappy towards each other.

Paaras ke parsang bigari ga loha jaay,
Paaras ke parsang bigari ga loha jaay,
Loha se bha kanak apani jaati gavaay.

So, He gives another example of how the iron gets spoiled. When it goes in the company of a philosopher's stone, it loses its identity as iron and gets converted and becomes gold. So, that's how it loses its identity. And that is how, when an illiterate person goes in the company of a literate person or a wise person, he also gains from that wisdom and that knowledge. So, he also gets spoiled in that way.

The philosopher's stone has this ability of converting iron into gold. It doesn't look for the purpose for which that iron has been used. It could be a butcher's knife or an ax. It would still convert it. Or it could convert any other iron into gold.

Like that, the Masters are indifferent to our karmas. So, a person may have a lot of bad deeds. He may be a very big sinner. But he is seen equally vis-à-vis a person who has all good deeds. So, both of them are equally looked at by the Master.

Masters don't have any disparity. They don't make any difference between someone who is related or not related, or someone who has more stature in society or someone who is poorer and has lower stature in the society, or someone who is a sinner, or someone who has good deeds. They don't differentiate like that. For Them, everyone is the same — even an enemy who comes to Them, They love that enemy also in the same manner.

Salitha gayi hai bigari mili ganga mein jaayi,
Salitha gayi hai bigari mili ganga mein jaayi,
Malayaa ke parasang kaat chandan kahvaayi.

Paltu Sahib gives another example. It is like the water which flows from a gutter, and that goes into the Ganges. It gets the form of the Ganges and becomes holy in that sense. So, people who are believing in the holy water of the Ganges, they bottle this water. They don't see whether this water has come from the gutter or from the mountains. It is water which is bottled and then they take it home and use it for their auspicious purposes. They even drink it. So, that's the example Paltu Sahib is giving.

That way, the people who have sins, who are big sinners also, when they go in the company of the Masters, they also shed that character of theirs and become great beings in the company of the Masters.

Palatu kaag se hans bha aur kaag pachtaayi,
Palatu kaag se hans bha aur kaag pachtaayi,
Jo jo ga satsang mein, so so bigaraa jaay.

Now Paltu Sahib talks about Himself. He says, "From a crow, I have become a swan. That is because of the company of the Master. I was like a crow. So, all the other crows are now jealous that I have become a swan and they have nothing to talk about me."

He says, “I have converted from a crow to a swan in the company of the Masters. And the other crows are now thinking that I have changed. They feel that I have got spoiled because 'Paltu Sahib' was by caste of bania — like a trader.” So, the other banias would feel, "He is lost as a bania. He has become spiritually inclined.” So, He says, “That is how I have got spoiled in this.”

So, that's how He says and explains how people are getting spoiled — that satsangis, when they go to their Masters, they feel that all the other people who are non-satsangis, they are all going about their lives. But they have no one to protect them at the time of death and those people will all go back into the 8.4 million lifeforms.

Whereas, we have the Masters to protect us. And all the non-satsangis feel that the satsangis are wasted — they have wasted their lives and they are not enjoying their life as they should. So, both satsangis and non-satsangis feel unhappy about what the others are doing.

Palatu kaag se hans bha aur kaag pachtaayi,
Palatu kaag se hans bha aur kaag pachtaayi,
Jo jo ga satsang mein, so so bigaraa jaay.

Radhaswami.

13

Meditation Talk
05 Jan 2022 Morning

Our Duty Is To Go Back To Our True Home And Not Identify Ourselves With This World

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There was a time when all the souls were in the lap of God Almighty and all the souls were very happy being with God Almighty.

Once, Anaami Purush, God Almighty, thought and He felt that some Creation should be made. So, He got Powers out of Him and these Powers — or Shabd, the Sound Current— They were asked to go and create various planes. So, that Sound Current, which emanated from God Almighty — from Anaami — that Sound Current then formed the plane of Agam, Alakh, and Sach Khand. And then, God Almighty sat as Sat Purush.

So, He sat as Sat Purush in Sach Khand, and for a long time, this is how the Creation was made by God Almighty. Then, He again thought and He felt that more Creation has to be made. So, Anaami Purush instructed Sat Purush, and Sat Purush created sixteen Powers within Himself — sixteen Sound Currents. And They were told to make the sixteen planes below.

So, for a long time, the Creation was with these sixteen planes. Then the third Son, the third Power, who is Niranjan — Kal Niranjan — he felt that he was not satisfied with that Creation. And he wanted to have his creation of his own. So, he prayed to God Almighty to have his own creation. And God Almighty felt that there is need for more creation. So, He granted him his wish. And He told him that the material for making his own creation was with Kurma, who is in Maha Kal, or Maha Sunn, and he should go to Maha Sunn and take all that material from Kurma.

So, the story is very long, but he got the material from Kurma and he made his creation. But, again, in that creation, without jivas the creation was not good enough for him. So, he did a penance for seventy chaukriyugas and prayed to God Almighty. So, when he was granted the wish, he asked for jivas — he asked for souls to adorn his creation.

So, these seventy chaukriyugas — each chaukriyuga is equal to the four yugas. So, he sat and he did penance on one foot for these seventy chaukriyugas. And then, God Almighty granted him his wish and He went to a few souls, who He asked whether they would like

to go to the creation of Kal? So, nearly seventy-five percent of the souls who were told by God Almighty, they agreed immediately of their own will to come to the world of Kal. But about twenty-five percent of them did not want to come. They were hesitant. And God Almighty then told them, "I have given my Word to Kal. So, if you need, then I will come to fetch you."

So, Kal then, with the help of Maya, instructed Maya to make the creation. And then Maya used five elements and made 8.4 million lifeforms. And that's how they started the creation.

So, that soul became a jiva and it came into this world and soon forgot its True Home — forgot God Almighty and started identifying itself with this world.

So, God Almighty then has been sending His Sons — His Dear Ones, the Saints — into this world to awaken the souls who want to go back. And that is how these souls are awakened and taken back to God Almighty.

So, we should remember where we have come from — from that God Almighty and that Sat Lok. And therefore, we should remember our duty is to go back to our True Home and not identify ourselves with this world and get lost in the duties of this world.

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So, the atmosphere is good and quiet and let us make the most of it. Let's close our eyes and get connected to Simran and Dhyan.

14

Meditation Talk
05 Jan 2022 —Afternoon

When We Get Lost In That Love For The Master While We Are Doing Our Simran, Then The Master Does Our Work

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In Rajasthan, near the pilgrimage place of Pushkar, Brahmanand Ji was a Saint from that place. And He has written several Banis with a lot of love and affection for the Master.

He was a stationmaster by profession and, in those days as a stationmaster, there were only two people who would look after the station. There was an officer and an attendant.

He had an initiation from his Master and he used to do his Simran. Once it so happened that the train which was scheduled was delayed by two hours. So, he felt, "There are two hours for the train to come. So, instead of just sitting around and talking, two people, it would be better if I sit for meditation for about an hour or an hour and a half. And then I can get up after that and flag the train and sell the tickets."

So, he told his attendant, "I'm sitting for meditation. When the train comes, you let me know.

So, he set his alarm and sat for meditation. But because of his focus and love, he withdrew to the Eye Center.

So, time passed. He crossed that two hours' time. And his attendant also came and knocked. And that train also came and went away.

After about fifteen, twenty minutes, after the train had left, he got up from his meditation and he looked at his watch and felt, "Oh it is beyond two hours!", and was wondering whether the train had come and already left?

So, he asked the attendant as to what happened and had the train come?

He said, "Yes, the train came and went."

So, he was wondering as to who flagged the train? Who sold the tickets? And who showed the signal to the train? He was worried that he would lose his job because he had not done all that.

So, he asked the attendant, "Who flagged the train? Who gave the tickets?"

So, the attendant said, "I saw you only flagging the train. You gave the signal. You only gave the tickets. So, why are you asking me all that?"

So, to be reinsured, he went inside. He looked at the register and he saw that the register had been duly filled up and all the names and all the tickets were accounted for. And the money was also accounted for. And he saw that the money had been kept properly in the drawer. So, after seeing all of this, he felt that it must be his Master Who had done all of this.

So, he had faith and he had an assurance that it was, indeed, his Master Who had done all of this. And he then prayed to his Master and said, "From now on, You do my work and I will do your work." And he left his duties there and he sat for meditation for a very long time. He became a great Saint.

When we get into that kind of love and affection for the Master and we get lost in that love for the Master while we are doing our Simran also, then our Masters do our work.

So, if we lovingly do our Simran and our meditation, and we spend more and more time doing it, then, in this life itself, we will get our success.

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The time is good and we should make the most of it. So, let us close our eyes and sit for meditation.

15

SATSANG
05 Jan 2022 — Afternoon

After Having Exhausted All The Other Practices And Studies, It Is Only By Manifesting And Getting Connected With The Sound Current That One Is Able To Control The Mind

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The paathi sings the Bani of Swami Ji Maharaj...

Dhun sunk ar man samajhaayaa'i.
Dhun sunk ar man samajhaayaa'i.

This is the Bani of Param Sant Satguru Swami Ji Maharaj. In this Bani, Swami Ji Maharaj is indicated how the mind can be controlled. Because many rishis, yogis, tapis, and ascetics, all are trying to manifest God Almighty. And they are doing their own practices in their own ways and they are doing their japas, tapas. They are doing pranayamas and so many other types of rituals and all of that. But they have not been able to get their mind under control because the biggest wall for getting salvation, stopping us from getting salvation, is our own mind. Because mind is an agent of Kal and mind has been instructed by Kal that it should not allow any soul to cross the compound of Kal.

Therefore, the mind tries very hard to dissuade and delude us. And many times, the whole day, we pass the whole day without remembering our Master or Simran or meditations. It is continuously pulling us outward into this false world, though we know this world is not reality. But yet, we get fooled by the mind. We get deluded by it and we spend all our time following the mind.

In Sant Mat, all the Masters keep saying the same thing in Satsang and keep awakening and telling us the reality — which is that this world is not real. It is not permanent and we are here but for a few days. And all these things around us — all the materiality and all the other relationships that we have around us — are meant for us to stay entangled in this ocean of life and death.

When we come and listen to the Satsangs, we understand this reality. We also resolve during these Satsangs that we will change and not accept this world as a reality. However,

the mind is very strong and it deludes us when we go back and again puts us in the same rut.

Therefore, all the munis and yogis have tried very hard to control the mind. But the mind comes from Brahm and it is above all their austerities and practices. And therefore, they have not been able to gain a prowess on their mind or control their mind. As long as we are not able to control our mind, we cannot rise in spirituality.

So, Swami Ji Maharaj, in this Bani, has beautifully explained how His mind has got controlled. So, He says, "That Sound Current, which is coming from God Almighty — and it is resonating at the Eye Center — when, with the Grace of the Master, that Sound Current is manifested and the soul hears that Sound Current and gets connected to that Sound Current, the mind gets connected. Only then, that mind comes under control."

The mind is forever seeking pleasures. And whatever gives it more pleasure, it keeps chasing that thing. So, it doesn't get satisfied with whatever pleasures come its way. It is always seeking more and more pleasures.

That Sound Current, which is resonating at the Eye Center, has so much pleasure and so much intoxication that when the mind gets connected with that Sound Current, there is nothing more pleasurable in these three worlds than that Sound Current. And, therefore, the mind gets fully satisfied and it quiets down.

Koti jatan se yeh nahi maane,
Dhun sun kar man samjaayaai.
Jogi jukti kamaaven apni,
Gyaani gyaan karaai.

He, says, "Yogis have tried tens and millions of ways of trying to control the mind. They have left the comfort of their homes. They have gone in the jungles. They have worn saffron clothes and they have sacrificed this world. And they have tried all kinds of austerities and put their bodies through all these kinds of troubles and pains in order to control their mind and go within. They have also sacrificed their food. And they have tried to stay only on the juice of some leaves and they have done very difficult pranayamas to control their mind."

He says, "Even the wise people and the learned people, they have tried to learn the Vedas and the scriptures. And they have tried to teach the world those Vedas and scriptures. But, again, that is not a way of controlling the mind."

Jogi jukti kamaaven apni,
Gyaani gyaan karaai.
Tapsi tap kar thaak rahe hai,

Jati rahe jat laai.

Likewise, even more than the yogis, there are tapis or ascetics who have tried very difficult austerities. They have even sacrificed wearing clothes. And in all kinds of weather, they have remained without clothes. They have also tried to do other practices like lighting five fires in summer and then chanting their mantras by sitting in the middle of those fires in that heat.

They light these fires around and they sit. And then the fifth fire is also the fire in their stomach. So, with these fires, they chant their mantras and they try to quiet the mind. But those also have not been successful.

Tapsi tap kar thaak rahe hai,
Jati rahe jat laai.
Dhyaani dhyaani maansi laaven,
Vah bhi dhokha khaai.

There are also other practices which are like Ramanand Swami was practicing in Uttar Pradesh. And these are practices where everything is done by the mind. The person who practices has a bath and then he sits down and he starts meditating and thinking about the idols or his deities. He will imagine those deities. He will give a bath to those deities. Then he will adorn those deities with a tilak and he will light incense. So, all of this is done by the mind, by imagination.

This Ramanand Swami was a learned practitioner of this type of mansik dhyan — or the meditation by the mind and imagination by the mind. He used to preach in Varanasi, in Kashi. And he had a lot of followers also. In a day he would bathe about four times, and then he would sit for doing this practice of when he would imagine all his deities and then worship them in his mind. So, he was very popular.

Now, it so happened that Gorakhnath came to Varanasi and he heard of Ramanand, and he felt that Ramanand had a lot of practice. So, Gorakhnath came to the ashram of Ramanand and, opposite his gate, he took his trident and put it in the ground and sat on the tip of the trident and he summoned Ramanand.

So, sitting there, he summoned Ramanand, and he said, “Come and debate spirituality with me. And on the sciences, you debate those with me. And if you cannot face me, then you leave your ashram and run away from here.”

So, Ramanand Ji was, that way, a pious brahmin and when he was challenged like this by Gorakhnath, he felt, "This yogi has come fresh from his tapas and it should not be that he curses me which causes a problem. So, it is better that I leave the ashram.” So, he decided to leave the ashram.

He told his disciples also that they should pack their bags. And he felt that he could also go somewhere else and set up an ashram. So, he decided to leave. So, they started packing.

Now, some of the disciples went to Kabir Sahib. At that time, Kabir Sahib was a twelve-year-old boy. He had made Ramanand his Guru because, in this world, you have to make a Master. So, at the age of seven, he had made Ramanand Ji his Master. He was around twelve years at that time.

So, these disciples — one of them, ran to Kabir Sahib — and he told Him about this incident, "There is this yogi, who has come and he's sitting on his trident and he is challenging our Master. And Master has decided to leave the ashram and he's asked all of us to pack our bags."

Kabir Sahib told that disciple, "Go and tell the Master that he should not worry and he should not leave the ashram. I will come in about five, ten minutes and I will answer everything that yogi wants to know."

So, Kabir Sahib started walking towards that yogi and He carried a ball of thread by which He would be weaving saaris. So, that ball of thread — He took that ball of thread — and He walked towards Gorakhnath and He stood before Gorakhnath.

Now Gorakhnath got annoyed, seeing this boy. And he asked him what he was trying to do.

So, Kabir Sahib said, "I am a disciple of my Master of whom you have asked this question — to discuss on the scriptures and all the sciences. So, I'm here to answer all your questions."

So, Gorakhnath got angry with that boy, with Kabir Sahib, and he said, "Don't stand here. I will burn you to ashes. You go and tell your Master to come."

Kabir Sahib saw that Gorakhnath had a lot of ego. So, the ball that he was carrying in His hand, He threw it up in the air which went about ten times the height at which Gorakhnath was sitting. And He went and sat on that ball in the air.

When Gorakhnath saw this, he was quite shocked to see that this small boy was sitting like that. He felt, "He is so small, when has he done his austerities to get so much power? Because, after so many years of austerity, I am sitting on my trident, which still needs a base of the ground. Whereas, he is sitting on a ball without any base." So, he felt very surprised. And then, they started the debate.

So, then the debate started and this debate went on for a few days. (There is a full book written on this debate and on the question-answers that transpired between the two.) So,

at the end of it, Gorakhnath asked Kabir Sahib as to from which place he has come? So, there in that book, it is written that Kabir Sahib has said, "I have come from a place where there is no sorrow. It is a place of perennial bliss." And He has referred to Sach Khand in the reference in that book.

So, there, he has described, "That is a place where there is lightning without thunder and clouds. And there is light without sun. So, that is a place I come from." So, there is a very beautiful description that He has given in that book. It is also written in Sant Mat.

Yogis, when they do all these tapas, they go only to the next level — that is the astral level of the Thousand-Petaled Lotus. And only a yogeshwar can go up to Brahm, but they cannot cross Brahm.

So, only Macchindranath and Gorakhnath are yogeshwars who have gone up to Brahm. The rest, all of them, have been only up to the astral — that is the Thousand- Petaled Lotus.

So, after the debate, Gorakhnath lost that debate. And he then wanted to try his powers — so, he had mystic powers. And these mystic powers are still within the five elements. They cannot transcend beyond the five elements. All of these mystic powers are within that.

So, he converted himself into water and he kept himself in the kamandalu — his jug. And he told Kabir Sahib to search for him, as to where he was.

Kabir Sahib was Sat Purush from Sach Khand. He knew exactly what he had done. So, He called for five empty cups and then, from the jug, He poured the water into the five cups.

Now, Gorakhnath's body got distributed into these five cups. So, then, he pleaded to be released and removed from there. And then, Kabir Sahib poured the cups back into that jug.

After that, Gorakhnath — despite all of that — did not take initiation. He left Varanasi and he never returned to Varanasi.

So, all the yogis, tapis, they do a lot of austerities and they do a lot of practices, but they are not able to get a control on their mind.

Pandit parrh parrh bedh bakhaanen,
Bidya bal sab jaai.
Buddhi chaturta kaam na aave,
Aalam rahe pachhtaai.

Then Swami Ji Maharaj talks about the learned ones, who have studied the scriptures, the Vedas, the Bhagavad Gitas, and the Ramayanas, and all the epics and all the holy books. And they have preached from these books. So, even by doing so, they have not been able to gain a control on their mind. In fact, all this knowledge and all this is a matter of intellect. It is within the intellect of our mind. And, at the time of death, first, the tongue is closed by the angels of death. And then, the mind ceases to exist. The intellect ceases to exist. So, all this knowledge that is gained is lost even before the actual death event occurs. So, there is no way that, by doing this, one can control the mind. So, none of this knowledge and wisdom is of any help. Because all that is a part of the intellect and that intellect ceases before death. So, there is no way it can help the person beyond death or, in any ways, to control the mind.

In Sant Mat, at the time of death, the intellect ceases. But it is only after that that the experience of the Holy Sound Current starts — because the Masters, at the time of initiation, have tied the soul with the Sound Current. So, at the time of death, it is that Sound Current which is manifested. And the soul experiences that, and the mind experiences that Sound Current.

So, if that Sound Current is not connected by the Masters, then that soul and mind cannot be protected by the Masters.

Aur amal ka dakhal naheen hai,
Amal shabd lau laai.
Guru mile jab dhun ka bhedi,
Shishya virah dhar aai.

Swami Ji Maharaj, after explaining all the other practices, says, "It is only with the Sound Current — the manifesting of the Sound Current and getting connected with the Sound Current — one is able to control the mind and go there. That is what is taught in Sant Mat. Sant Mat explains the practice of the soul being connected to the Sound Current. And that is what is explained.

So, Masters also protect and help the souls with past impressions.

So, even in Sawan Singh Ji Maharaj's time, He gave Darshan to a yogi who was in the Himalayas. And He got that yogi to come and practice the Surat Shabd Yoga.

Likewise, even Somanath Baba Ji was a yogi and he had done pranayamas for more than twenty-five years. Even he had mystical powers. But despite that, he did not have control of the mind. And Sawan Singh Ji Maharaj even brought him under His fold.

Even Sant Ji — Sant Ajaib Singh Ji had initiation of Two Words by Bishan Das Ji. And he had done a lot of practice of these Two Words and had gone within. And he had gone to

higher levels within. He had a lot of mystical powers. Even when he went to Bishan Das Maharaj, he was also told, "If you get a Master Who can take you to higher levels, then you should bow down to that Master. You should take the blessings of that Master."

So, later, during his tenure with the army, he got the opportunity to meet Sawan Singh Ji Maharaj. And then, after that, he started attending His Satsangs and going in the company of Sawan Singh Ji Maharaj. And later, he even took his Master, Bishan Das, to meet Sawan Singh Ji Maharaj.

When he took Bishan Das Ji to Sawan Singh Ji Maharaj and asked for initiation, he was told, "There is very little life left for completing the practices, so you will get your salvation within."

So, Sawan Singh Ji Maharaj told Bishan Das Ji that he will get his salvation within and he was, accordingly, helped within as he had also attained a higher level of spirituality by going within with the Two Shabds that he had. So, he had also got mystical powers and he was, accordingly, helped by Sawan Singh Ji Maharaj.

Even Sant Ji asked for initiation from Sawan Singh Ji Maharaj but was told that his Master would come later. And after several years, he got initiation from Kirpal Singh Ji Maharaj. And until that time, he continued to do his practices.

The point of telling this is that without doing the Surat Shabd Yoga or without doing this practice, one cannot cross the realm of Kal.

So, one cannot, without Surat Shabd Yoga, cross the realm of Kal. And these japis, yogis with a lot of their austerities, if they are successful in their austerities also, at a maximum, they reach to the Thousand-Petaled Lotus — the level at the astral plane. Or very, very few reach the Brahm. But again, in these also, they do not get salvation. They are still within the realm of Kal and they have a certain lifespan in those planes. After their good deeds, which have taken them there come to an end, they have to come back to this human life.

Surat shabd ki hoye kamaai,
Tab man kuchh thaharaai.
Hirs havas se haath na aave,
Tan man dev chharraai.

Swami Ji Maharaj says, "When you get initiated and you practice the Surat Shabd Yoga, when you get connected with the Sound Current, only then you will be able to get a control of your mind." Any other practice, any other things you may try, but you will not be able to get the control of the mind without getting connected with the Sound Current by practicing the Surat Shabd Yoga.

Bulhavasi aur kapti jan ko,
Nek na dhun patiyaai.
Yah dhun hai dhur lok adhar ki,
Koi pakrren sant sipaahi.

Now He says, "For those who are trying to go on this Path, if one is a coward — or if one is a sly person where he has something he's portraying differently from what he is thinking within — such people will not be able to get connected with the Sound Current."

So, only those people who follow the instructions of the Master control their vices, they listen to the Teachings of the Master, and walk that Path which is shown by the Master. Only such people will be able to manifest that Sound Current within.

It is said that this Bani was written looking at Jaimal Singh Ji Maharaj. Jaimal Singh Ji Maharaj was in the army and even after the hours of duty, He would sit in a trench and He would keep his gun below and then He would sit there in that trench for meditation all night.

And then, again, in the morning, He would get up and prepare His food and go about His duties.

So, it is with that kind of a discipline and sacrifice that He was able to go within and manifest that Holy Sound Current. So, it is said that this Bani was written with Him in mind.

Man ko maar karen asavaari,
Gagan kot vah len ghiraai.
Khaai sunn paar maidaana,
Mahaasunn naaka parmaana.

Swami Ji Maharaj says, "Once the mind is connected with the Sound Current, which is manifested, then the mind quiets down and the soul then gets a control on that mind. Then both the mind and the soul go further. And since the mind is an element of Brahm, it stays back at Brahm. And then the soul separates from the mind and goes further. It crosses Kal, Maha Kal and Maha Sunn and then goes into the Bhanwar Gupha."

Bhanwar gupha ka phaatak torra,
Sheesh mahal satguru dikhlaai.
Adbut leela ajab vahaan ki,
Kiran kiran sooraj darshaai.

So then, after that, the soul goes through the Bhanwar Gupha. It crosses the barrier — the gate of Bhanwar Gupha — and gets into Sach Khand. And there, it is described that it goes in a glass house. And in that glasshouse is Sat Purush. Sat Purush is sitting there.

And from each cell of His body, there are thousands and crores of suns and moons. And the luminance of that is coming from each and every cell of His body. And that Sat Purush is the Father of all the souls.

And that is how it is explained that the soul gets the Darshan of its Father and goes back to its Father.

Sooraj sooraj jot niraari,
Chandr chandr kotin chhabi chhaai.
Ghat akaash aughat parkaasha,
Lakh akaash kotin parsaai.

So, then He explains that place. When the soul goes there, from that, the soul gets to see — the vision of the soul who comes there gets to see all the different planes. It gets to see so many skies, different types of skies and worlds. And it can see everything from there. And there, that soul has the luminance of sixteen suns. And all the souls there have that luminance of sixteen suns. There is no male and there is no female.

Yah leela kuch ajab pech ki,
Ulat palat koi gurumukh paai.
Kahaan lag barnu bhed agaadha,
Jo koi laave sunn samaadha.

He says, "Only a True Master can explain this world, can explain Sach Khand." And again, that explanation is only drawn from the limited examples that can be set that we are aware of, but actually, it is far more beautiful and far beyond the imagination of what one can fathom today. So, it is only a Saint or a Master Who can explain that.

Kahaan lag barnu bhed agaadha,
Jo koi laave sunn samaadha.
Samajh bhoojh goonge gurr khaa,
Kyonkar kahoon banaai.

He, explains, "It is such a beautiful place. It is so beautiful and it cannot be explained. It cannot be described. And only when one sits in samadhi — he is able to go within to that place himself and witness that place himself — can He truly understand the beauty of that place."

Even for the Saints to explain it, it is very difficult. And for someone to explain that place, it is like you give jaggery to a dumb person — he has no tongue to talk. And he cannot explain the sweetness of that jaggery.

So, Kabir Sahib has also said, "Only a person who sees and witnesses It himself can truly understand the beauty of that place. It is beyond explaining and beyond understanding."

Akath akah ki baath niraali,
Kyonkar kahoon banaai.
Radhaswami raaj chhipe ko,
Pargat kar sarsaai.

He says, "Beyond Sach Khand, there is Agam-Anaami, which is completely beyond description and it is impossible to give any example of It and to explain It."

So, Swami Ji Maharaj says that He has tried to explain all of this and illustrate all of this — this secret of Sach Khand — in this Bani.

Akath akah ki baath niraali,
Kyonkar kahoon banaai.
Radhaswami raaj chhipe ko,
Pargat kar sarsaai.

Radhaswami.

16

Meditation Talk
06 Jan 2022 Morning

A True Sevadar Doesn't Expect Anything Else From His Master, He Only Expects The Master

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In Sant Mat, first there is gurubhakti or the devotion to the Master. To please the Master by our devotion and to manifest the Radiant Form of the Master within is true of devotion of Master or gurubhakti.

In Kali Yuga, the Masters have kept three ways to do this devotion. One is Satsang. Second is the meditation of Dhyan and Bhajan. And the third is seva. So, by these three ways of doing devotion, when we listen lovingly to the Satsang, a lot of our deeds are redeemed. Also, when we do our meditation lovingly, a lot of our deeds are redeemed. And, likewise, when we do seva thinking very lovingly towards the Master, even then, a lot of our deeds are redeemed.

Many times, Saints make such disciples who don't do a lot of meditation, they have them do seva. When one does seva lovingly, thinking about the Master, it has the same effect like meditation.

While doing seva, one should not think ill or bad about others. One should not engage in any slandering. One should think about the Master lovingly, or do Simran while doing seva. If one does seva like this, then it is a rupee for a rupee while doing this kind of seva. It is as beneficial as meditation.

Many times, the dear ones, while they do good seva, but they engage in slandering. They engage in thinking or talking ill about others. Others, while doing seva, sometimes think that they have this particular problem and that problem should get solved while they are doing their seva — or their ailment should go. When one does these things, then they do not get the kind of benefit of seva that they should.

Many Saints, by doing seva, attained Sainthood. The first name that comes to the mind is Bhai Manj. And then, as a sevadar of the tenth Guru, Bhai Bela.

Bhai Manj was a very rich farmer. He had hundreds of acres of land for farming. And he was very well off. And despite a lot of difficulties in life, he continued his devotion to his

Master, his love for his Master. And he did a lot of seva in the ashram also. Eventually, his Master embraced him and He took him to Sach Khand. A lot of his family members also left him. And he faced a lot of difficulties, but despite that, the love for his Master did not waver. And he did his seva also very lovingly and with full devotion. For such people who do seva, the Masters extend all Their Grace on such people.

Many times, the dear sevadars, if they have some bereavement in the family, they blame it on their Master. They feel that the Master did not extend enough protection to their family member. But they forget that it is the law of karmas and, as for the karma of that family member, he has to leave his body. So, such people then develop a lack of faith in their Masters and they lose all that benefit.

We are in this realm of Kal and everything works according to the karmas. And, according to the preordained deeds that one has to redeem, he gets his life span, and when that is over, he has to leave this world and go.

A true sevadar doesn't expect anything else from his Master, he only expects the Master. And he only has love for his Master.

Many people have these thoughts of asking for various things from the Master in terms of their prosperity, or in terms of their ailments. They always have these demands on the Master. But, in this world, it is the karmas which are predominant and they have to go through their karmas.

When someone is fully devoted to the Master and he is doing his devotion, then the Master is also extending His Grace — not only on his devotion and his spiritual path but also on his life and on his household.

We have to keep moving forward in our spirituality and we should do that lovingly with full devotion and faith in the Master. We should not let that faith waiver.

* * *

The time is good and the atmosphere is quiet. So, let us make the most of it. Let us close our eyes and sit for meditation.

17

Meditation Talk
06 Jan 2022 —Afternoon

The Jiva's Prayer To The Master To Begin Meditation

Before sitting for our meditation, if we sing a bhajan of the Masters and there is love and devotion in those bhajans—so, if we do it lovingly and with devotion— then that helps us in our meditation. Our mind is scattered throughout the day in all our worldly work and that carries on in our meditation. It doesn't settle down. And also, we have lethargy or sleep. And so, we get disturbed in the meditation because of all these things.

When we sit in the morning for our meditation, we should pray to our Master that:

You are Dayal. You are Almighty. So, please help me. Help my mind to get focused and to come in to get connected to meditation. The mind, which is scattered, with Your help, will be able to focus on meditation. I am a sinner and, for so many years and lives, I have been sinning. So, only with Your Grace, You can bend my mind towards this meditation and make it do the Simran and Dhyan. I am a sinner and I am a bigger sinner than all the other sinners. I have come to Your doorstep begging for Your forgiveness and for Your Mercy. Please have mercy on me.

Like that, when we, with all humbleness, pray at the feet of our Master before we sit for our meditation, then we will be able to get success as we keep doing these meditations.

Like that, we can always pray to our Master for His help in our meditations and in Simran and Dhyan. It is not advised to pray for all our worldly things — for all our ailments, and all other outwardly things. But there is no problem, or there is nothing wrong in praying to our Master, asking for His help in our meditations.

Kabir Sahib also says, "O, God, what is it that I can ask of You because whatever I ask is not permanent here. Everything is going away. So, there is nothing that I can ask in this impermanent world."

While doing our meditation, if we ask for wealth, if we pray that we become wealthier than what we are, we get more money. That is also not permanent. That is connected with our karmas and with this body. And when we leave this body, we will have to leave all that wealth also behind.

The only wealth that is going to be with us and which is permanent and will travel with us, is the wealth of Naam. That is the wealth which nobody can steal from us. Nobody can deprive us of that wealth. And that is something that we can build here and take with us. That wealth will help us get out of this ocean of life and death and will take us back to our True Home and have us meet with our God Almighty, our Father.

So, we should make it a point to listen to Satsangs every day, even if we have to listen only for fifteen or twenty minutes. But, with all attention, we should listen to Satsangs every day and take out time for our meditations every day.

If we do like this consistently, then we will, one day, definitely become a utensil which can absorb the Grace of the Master. And we will be successful one day.

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So, the time is good and the atmosphere is quiet. Let us make the most of it. Let us close our eyes and sit for meditation.

18

SATSANG
06 Jan 2022 — Afternoon

A Person Who Does His Simran Without Any Desire Or Expectation Will Get Salvation In This Life

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The paathi sings the Bani of Sant Kabir Sahib...

Simiran se sukh hoth hai simiran se dukh jaay,
Simiran se sukh hoth hai simiran se dukh jaay,
Kahe kabir simiran kiye, saayi maayi samaay.

This is the Bani of Param Sant Satguru Kabir Sahib. Kabir Sahib had come into this world in Banares about six hundred and fifty years back. This was around the same time that Guru Nanak Sahib was there in this world. And both of Them were there together for about one week in Varanasi.

Both decided the geographies to cover and Guru Nanak Sahib went to the north, northwards of Pakistan and Afghanistan — in those areas. And Kabir Sahib traveled on the Indian subcontinent, right up to the south of India. So, Kabir Sahib had traveled through the length and breadth of the country but very few people took initiation from Him.

Kabir Sahib, in this Bani, has started up front by stating, "If you want happiness and peace in your life, then what is it that you should be doing?" So, how you can be happy?

Kabir Sahib explains, "You can be happy by doing Simran."

By repeating the Simran, by doing Simran, we will be able to cleanse and reduce and redeem our bad deeds — our deeds. And when the mind gets pure, we will be able to get peace within.

Whenever we do our Simran, we are connected with our Master and the Master is connected with us. And He protects us at all times.

He says, "By doing Simran, on the one hand, we will be reducing our bad deeds and, therefore, getting peace and happiness within. And, on the other side, we will be merging into the Satguru — into our Master — and into God Almighty eventually."

The Simran that is been given to us is of a very high order. When we do this, we will be able to get that happiness within. Otherwise, we are continuously going outward in this world.

When we keep all the thoughts of the world within us and we keep repeating all those thoughts, then we are making our mind impure and that is bringing unhappiness. And when we do our Simran, that reduces the burden of those deeds and makes us pure and brings happiness. So, how that Simran has to be done, Kabir Sahib has explained in different ways.

Raja rana raav rank, bada jo simire naam,
Raja rana raav rank, bada jo simire naam,
Kahe kabir baddo bada, jo simire nihkaam.

He says, "Be it a king, or be it a great warrior, or be it a trader or a businessman, or be it a pauper or a begger, that person is great who is doing the Simran of his Master."

That person is the greatest among these who does Simran given by his Master. And amongst them, again, the person who is the highest is the person who does Simran without any expectation. He selflessly does his Simran.

So, such a person does his Simran without any desire. And such a person, when he does Simran without any desire, he will get salvation in this life.

So, all of us, everybody, does simran. Everybody does repetition of various thoughts in their mind. Someone is thinking about the house. Someone is thinking about the business. Someone is thinking about their farming. So, everyone is always doing this repetition in their mind.

So, Kabir Sahib says, "That person who is doing the repetition, be it a king or a statesman or a warrior or a pauper, that person who is doing the Simran selflessly, and who is taking the Name of God Almighty, he is the greatest of them all."

Masters say, "The person who is suffering from leprosy, whose body is giving way but he is engaged in Simran — he is doing his Simran and remembering God Almighty — he is manyfold better off than the person who has a very good body, who is very healthy and who is living in a palatial house." So, that person who is suffering from leprosy but remembering God Almighty is much better.

He says this because, though that person is suffering from leprosy and that illness, it is a matter of his karmas and those karmas relate to his body. So, they don't relate to his soul. And by remembering God Almighty, he will be able to go back to God Almighty after this life. But, unlike that person who will get salvation, the person with good health and staying in much better conditions — but not remembering God Almighty — will end up

going in the 8.4 million lifeforms. And he will, again, go again and again in the ocean of life and death.

Nar naari sab narak hai, jab lag deh sakaam,
Nar naari sab narak hai, jab lag deh sakaam,
Kahe kabir soyee peev ko, jo simire nihkhaam.

Kabir Sahib says, "Be it a woman or be it a man, if they are doing the Simran with having some expectation behind it — having some worldly expectations — then they are making again a place for themselves in hell." Because that person who has done his meditation with some want, even if he has been given — allowed — that wish or granted that boon, he gets that wealth which he has to leave back here at the time of his death.

And then, only his karmas go back with him after death because all the meditation has been wasted on those worldly things. So, he then has to go back and suffer those karmas.

So, only that man or that woman is true who does the meditation only for God Almighty without any expectation — and selflessly does it. That is how those souls get their salvation.

Dukh mein simiran sab karein, sukh mein karein na koyee,
Dukh mein simiran sab karein, sukh mein karein na koyee,
Jo sukh mein simiran karein, tho dukh kahein hoy.

Kabir Sahib says, "When a person is suffering, or he has a burden of his karmas and he's going through that suffering, he remembers God Almighty and he remembers his Master. And when he gets some wealth, when he's happy or he's better off, and his good karmas are in play, then he forgets about God Almighty. He forgets his Master and ego gets the better of him."

So, when we remember God Almighty, whether we are going through suffering or whether we are going through some enjoyment, when we remember Him in all circumstances, then we are truly doing our devotion.

So, that devotion which is done in all conditions is then heard by God Almighty. We, otherwise, only do our Simran when we are going through some suffering. And we forget that Simran, we forget about our Master or God Almighty when we are in a state where we are having good things happening in our lives.

So, when we remember Him only when we suffer, then Kabir Sahib says, "Then your plea to God Almighty, your plea to your Master will go unheard if you only remember Him when you're suffering."

Sukh mein simiran naa kiya, dukh mein kiyaa yaad,

Sukh mein simiran naa kiya, dukh mein kiyaa yaad,
Kahe kabir tha daas ki, kaun sune fariyaad.

Kabir Sahib says, "God Almighty and your Master are clairvoyant. He understands your within — what you are thinking. And He sees that you are selfishly calling Him and remembering Him only when you are suffering. And, otherwise, when you are happy, you are not remembering Him." So, He sees this from within. And then He doesn't take your plea when you are suffering.

* * *

There was Musa, who is in the Persian or Muslim philosophy, who is like the Narad in the Hindu mythology who conveys messages between humankind on this earth and gods and goddesses. So, he conveys those messages from either side.

So, once Musa became very egoistic, thinking that he was, indeed, great and he was the only Chosen One. So, he went to God Almighty and asked Him whether there was anybody else who was as devoted as he was?

When this thought crossed Musa, in the skies, there was a sound and God conveyed to him, "There is a forest about ten kilometers to the north. You go there and there is a pipal tree and there is a bird sitting on that tree. So, you go there and do some seva of that bird."

He was curious to find out who this other devotee was — where he had been directed by God Almighty. So, he went there and he walked to that place. When he reached that tree, he saw that tree and that bird and, nearby also, there was a very small pool of water. He then looked up and he saw this bird which was in a meditative trance sitting on the top of the branch. And he, with folded hands, asked the bird whether he could do some seva for the bird?

So, the bird did not open its eyes. After some time, he asked and requested again, whether he could help or he could do some seva for the bird?

So, when he requested again, that bird opened its eyes and conveyed to Musa, and it told Musa, "I understand you have been sent by God Almighty and I'm only talking to you because you have been sent by Him. Otherwise, I would not waste my time. I'm busy doing my Simran. And since you asked me that you would like to help, or what seva you would like to do, then that pool of water which you see down below, to drink water I have to fly down and drink water. For that period, I miss my Simran. If you can be so kind to arrange for that pool to be brought up on the tree, then I will not have to waste that time. I will continue in my Simran. So, I will be able to save that time and, while drinking water,

I can continue doing my Simran and just drink it and again continue doing my Simran. So, if you can do that help or that seva for me, please do that."

So, Musa told him, "It is not possible to move that pool of water on the branch of that tree." And he said, "It's not too far off. You can easily fly down and do your Simran again. It's only a matter of a few seconds. So, I will not be able to move that pool up."

So, that bird then said, "Okay, then, if you cannot do it, then please don't waste my time. Let me continue doing my Simran."

So then, Musa's ego was crushed because he realized that, not only human beings but, even in birds and animals, there are such great devotees. He could not even measure up to that bird as a devotee.

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So, Kabir Sahib has beautifully explained about Simran in this Bani, and now He is going to explain how that Simran has to be done.

Simiran ki sudhi yo karai, jaise kaami kaam,
Simiran ki sudhi yo karai, jaise kaami kaam,
Ek palak bisarein naahi, nis din aato jaam.

Kabir Sahib says, "How that Simran has to be done? It is like the attention between two lovers and, at all times, they have each other in mind. Whether they are in a crowd, they will always have the attention of the other. Even if they are in some other country, one is traveling and is elsewhere – even then, at all times, the other person is thinking about her and she's always there on his mind."

Like that, we should always have Simran in our mind. And we should always be thinking about that without any break. That way, a devotee has to have love for his Master and that kind of a continuity in that love and devotion for his Master.

Simiran ki sudhi yo karo, jyon gaagar panihaaar,
Simiran ki sudhi yo karo, jyon gaagar panihaaar,
Haalai dolai surati mein, kahe kabir bichaar.

Kabir Sahib gives another beautiful example. We, oftentimes, think that we are householders and we've got so many other duties. We've got a family to look after and we have so many loved ones.

So, in all of this, we do not get time for the Master, for God Almighty, or our Simran because we justify our need for all the other outward things. So, Kabir Sahib gives this example to explain this matter.

If we observe any hilly regions in India, there are villages atop hills — they are at a height that does not have a water source. So, the source of water is at the foothill – usually a well at the foothill where the water has to be carried up to the village.

So, these girls in the village, these villagers, they go in groups of four or five girls together and they go down to fetch water. When they go there, they fill the water in small utensils. They cannot carry one big utensil; it is very heavy. So, they carry it in a number of small utensils.

So, each girl carries two utensils, one on top of the other, which they keep on their head. And one vessel they carry in the left hand and one vessel in the right hand. That way, they carry about four to five vessels, fill them with water, and then climb up the hill back to their village.

Now, when they are doing this, they have to balance the vessels kept on their head and also not drop the water anywhere from those vessels. When they're going up, they joke and they talk to each other and they also climb that hilly terrain, which has ups and downs, and they manage their balance, they manage the balance of these vessels which they are carrying.

So, when they are doing this, though they are going about their talking and walking, their attention is on those vessels so that the water doesn't spill.

Like that, Kabir Sahib says, "When we go about our worldly duties, activities, and everything that we are doing around, our attention within should be at the feet of the Master and our Simran."

Simiran ki sudhi yo karau, jyo surabhi suth maahi,
Simiran ki sudhi yo karau, jyo surabhi suth maahi,
Kahe kabir chaara charath, bisarath kabahu naahi.

Kabir Sahib gives another example of how we should keep our attention focused on our Master, on our Simran. He gives the example of a cow which has given birth to a calf.

When that calf is there, that cow doesn't go for grazing. So, the cow herder ties that calf nearby and then the cow is allowed to go and graze. That cow, when it goes around to graze, it roams around freely and grazes, but its attention is, at all times, on that calf. So, she goes about grazing but her attention is always on that calf, which is tied there. Even if a crow comes there or there is some disturbance, she rushes back to the calf.

Kabir Sahib says, "Like that, we should have our attention on Simran and on God Almighty and our Master at all times."

Simiran ki sudhi yo karau, jaise daam kangaal,

Simiran ki sudhi yo karau, jaise daam kangaal,
Kahe kabir bisare nahi, pal pal lehi samhaal.

Kabir Sahib gives another example of how our attention should be focused. He gives the example of a greedy person or a person who wants money — more and more money. At all times, money is on his mind.

Whatever he is doing, whether he is eating, walking, drinking or doing anything, at all times, money is always on his mind. He keeps thinking about how to get money, how that money will grow, what he will do with that money. So, all the time, he is thinking of money.

Kabir Sahib says, "We should be thinking about our God Almighty, about our Masters, about Simran."

So, like that, at all times, while eating, drinking, walking, if we are able to have the remembrance of our Master, then He is not sitting anywhere far away. He is within us at the Eye Center. He is just waiting to open the door with our remembrance. Our Master is, at all times, at the Tenth Door and He is always thinking about us. And He is waiting for us — thinking, "When will he come or she come?" And, "When will I be able to bestow all the Grace on this loved one?"

But we are not ready for that. Somehow, we always feel, "Today, we are enjoying this world when who knows about all that? We will see all that later." That's how our thought process is — that we want to stay in this world. We want to enjoy this world and then keep spirituality and godliness later. So, we don't think about the Master, or we don't think about our Simran and God all the time.

We are not actually worried about our soul. We are not carrying that worry about our soul. We are only worried about this body and our surroundings. And if we start worrying about our soul, then we will not leave meditation at any time and we will quickly be able to go on further on our path.

Devotion has two parts — two equally important aspects. And it is like two wings of a bird. Even if one wing is not functioning properly, the bird is not able to fly. Like that, devotion has these two very important aspects.

So, these two key aspects of devotion — one is fear, and the other is faith and love and affection for the Master.

The fear part is the fear of death. When we have that fear of death, we get more tuned in to devotion. Oftentimes, we don't have that fear because we feel that we have long lives

and there is a lot of life left and we can always do our devotion later. Right now, we are quite young. So, that is how we don't have that fear.

So, that fear is there, we should have that fear. We should understand that we can die at any time. Life can come to an end at any time. And when that thought comes to our mind, when we believe that thought, then we are prepared to do our meditation because then we start thinking about our soul.

And the other aspect is faith and love in our Master. If we have faith and we have love for our Master, and we have the fear of death on the other side, then our devotion moves very smoothly.

Simiran se man laiye, jaise naad kurang,
Simiran se man laiye, jaise naad kurang,
Kahe kabir bisarein nahee, praan tajai tehi sang.

Kabir Sahib gives another example of a deer. So, a deer loves good sound. It is very attracted to melodious sounds caused by particular instruments. That is what Kabir Sahib is explaining now.

The deer gets enchanted by that melody, by that sound. And when the hunter camouflages himself and he plays that instrument, the deer comes and puts its ear on that instrument and it sacrifices its own life. But it does not leave its love for that sound.

So, the hunter, when he has to hunt deer, what he does is, he finds a place to stand. He takes off his clothes and covers himself completely with leaves so that no part of his body is visible — he only leaves some space for his eyes. And then he starts playing that instrument.

The deer, which is enchanted by that instrument, keeps coming closer and closer, and it doesn't see or notice anyone around. So, it then comes close, very close, and puts its ear on that instrument. When it does that, it is easily caught by that hunter. So, that deer then is willing to sacrifice its life for its love for that sound.

Like that, Kabir Sahib says, “A devotee has to have his love for Simran, his love for his Master.”

Simiran se man laiye, jaise deep patang,
Simiran se man laiye, jaise deep patang,
Praan tajai chin ek mein, jarath na mode ang.

Kabir Sahib gives another example. He gives the example of how moths are attracted by flame or they are attracted by lamps.

So, in earlier days, lamps would be lit, and these moths would then come and fly towards that lamp. And they would be so attracted by the light of that lamp that they would choose to burn and die at that lamp. Whether their wing gets burned or their mouth gets burned or any part of their body gets burned, they keep on. As long as they can fly, they keep on doing it and they eventually die in that flame of that lamp.

So, Kabir Sahib says, "The kind of love that the moth has for that lamp, for that flame, like that, a devotee has to have love for his Master and for Simran."

Simiran se man laiye, jaise keet birang,
Simiran se man laiye, jaise keet birang,
Kabir bisare aap ko, hoy jaay tehi rang.

Kabir Sahib gives another example of the Mason wasp. That wasp never lays any eggs. But what it does is, it catches these caterpillars on trees or plants, brings them, and it creates these small places of mud and clay and it places these caterpillars in each of these small holes that it makes in that clay. And every day, morning, it comes at four o'clock and it makes them listen to its sound. When those caterpillars listen to the sound made by this Mason wasp, they automatically transform themselves. They also start growing their wings and they become like that Mason wasp. So, it is only with that sound that they get fully transformed.

So, like that insect which listens to the sound of this wasp and transforms itself, like that, for a devotee, when he listens to that Holy Sound Current, then that Sound Current makes that devotee like Itself.

Kabir Sahib has given all of these beautiful examples for us to follow because most of the devotees have this feeling that they are householders and that they have to look after their children or go about their duties. And they have to do their jobs or their businesses or take care of their farms so, therefore, they do not get time and they are not able to pay attention towards Simran and their Master.

So, Kabir Sahib has given these beautiful examples so that this aspect is understood well by the devotees as to how they can go about their routine lives and, at the same time, keep themselves focused towards their Simran, their Masters, and Naam. They can go about their routine duties but their attention should always be focused within. That way, they will be able to satisfactorily live their lives and they will also be able to go on this path of spirituality.

Simiran se man laiye, jaise keet birang,
Simiran se man laiye, jaise keet birang,
Kabir bisare aap ko, hoy jaay tehi rang.

Radhaswami.

19

Meditation Talk
07 Jan 2022 Morning

Do Simran, Bhajan, And Satsang Every Day To Redeem Your Kriyaman Karmas — At The Time Of Death, You Will Depart Happily From This World

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Kal has made this world and made the karmas the crux of this world. There are three types of karmas. The first is Kriyaman karma. These are the deeds that we do in this current life from the time that we are born till the time of death. Whatever deeds we are incurring, those are called Kriyaman karmas.

The second are Pralabdh karmas. These are the karmas that we have incurred in our previous life and on the basis of those karmas, and some karmas that Maya takes from the Brahm — these are Sanchit karmas. They are our remaining balance. So, from those karmas and the karmas of the previous life, Maya makes these Pralabdh karmas and our body is made and our life is made on the basis of these Pralabdh karmas.

So, the third are the Sanchit karmas. These are the balance of karmas. Whenever we have taken a human life — a human form — whatever karmas which we have incurred, which we have made, and which have not been redeemed, all those are retained in balance. Kal keeps all those karmas in stock in Brahm.

So, whenever Kal makes our life, decides on the Pralabdh karmas, if those are few, then he takes additional karmas from the Sanchit karmas, or the stock of karmas. And that is how the next life is cast.

When we do Simran and we do our Bhajan Dhyan and seva, then we are cutting off our current Kriyaman karmas — that is, the karmas we have incurred in this life. And the Pralabdh karmas get redeemed during the lifespan of a human being. And those are redeemed on the body and mind of the jiva. And the Pralabdh karmas are fully redeemed at the time of death. And Sanchit karma, that is the stock of karmas, continues beyond.

When rishis and munis do their austerities and they get to live in the higher planes and they don't have these other karmas, then Kal takes the karmas from the stock of their karmas — from their Sanchit karmas. And after their good deeds are over, of their

meditation or their tapas, then they are sent back into this life, and there, life is cast on their Sanchit karmas.

For a satsangi, for a devotee, who is doing his Simran and meditations, he reduces the burden of his Kriyaman karmas. And, at the end of his life, even the Pralabdh karmas are redeemed fully. So, he does not have a load of the Kriyaman and the Pralabdh. Both are redeemed in this lifespan itself. And then the Master takes him upwards. And when he crosses the Brahm into the Par Brahm, at that time, with the help of the Master, he also redeems all of the stock of Sanchit karmas that he has from all his previous lives.

That is why Masters say, "You should do your Simran and Bhajan so that, at the time of your death, you don't have to suffer for redemption of your Kriyaman karmas." Because if the Kriyaman karmas are not redeemed by our Bhajan Simran, then those get piled up towards the time of our death. And in the later part of our life, the time is short and there is a huge burden of these Kriyaman karmas. Also, there is the burden of Pralabdh karmas, which have piled up towards the end of the life. So, the satsangi then has to suffer in the form of illness or in the form of other anxieties or other problems or losses, or other kinds of difficulties at the time of his death.

Therefore, Masters say, "Do you Simran and Bhajan every day. And listen to Satsang every day so that you can keep redeeming your Kriyaman karmas." And, as a result, at the time of death, you will be able to happily depart from this world.

* * *

The time is good and the atmosphere is quiet. So, let us make the most of it. Let us close our eyes and sit for our meditation.

20

Meditation Talk
07 Jan 2022 —Afternoon

We Should Not Take Our Spirituality For Granted

Sant Ji used to always say, "Leave a hundred things and sit for Satsang. And leave a thousand things and sit for meditation." Because these are our true works. We have been given this human life for getting free from this ocean of life and death. And that is our true work. If we don't do these things and we do all our other things, then there is no point for the purpose for which we have been given this life.

What we do is, we take spirituality for granted. We focus on our worldly matters and then if spirituality, meditation, and other things are done, it is okay, otherwise, we forget about it. But we hold on to all our other things. And, because of that, at the time of our death, we have to repent because we have to leave all these things which we have held closely so dearly.

This world has never become anybody's and it is not going to go with anybody. All the worldly belongings and all the other things will have to be left back here. No one has been able to ever take it with him.

Since we have left our devotion, that devotion doesn't build up. And whatever other wealth that we have accumulated, that we have to leave at the time of death. And, as a result, we repent and then we have to go in these 8.4 million lifeforms.

Therefore, Masters say, "If there are hundreds of things that you have to do, you leave those but sit for your Satsang. And likewise, if there are thousands of things that you have to do, leave those but sit for your meditations because that is the true work, the real work, that we have come here for."

Nobody has ever been able to fulfill everything for all the work that he has undertaken. And they have, at the time of death, had to leave all that work. So, the real work that we have come here for is our devotion. And we should do that.

So, however big our work is, we should in no circumstances leave our Satsang and our meditations.

* * *

So, the time is good and the atmosphere is quiet. Let us make the most of it. Let us close our eyes and sit for meditation.

21

SATSANG
07 Jan 2022 — Afternoon

Devotion Is Of The Highest Order — It Is Very Difficult— It Is Not Meant For Cowards Or People Who Are Lazy

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The paathi sings the Bani of Sant Kabir Sahib...

Kabir guru ki bhakti karoo, taj visaya ras cheej,
Kabir guru ki bhakti karoo, taj visaya ras cheej,
Baar baar nahi pahiyoo, maanush janam ki mouj.

This is the Bani of Param Sant Satguru Kabir Sahib. In this Bani, Kabir Sahib has talked about the importance of devotion. Devotion is very simple also and of a very high order also. In all the practices, all the methods of spirituality — like pranayamas or tapas and other rituals — in all of these, devotion to God Almighty is of the highest order.

For devotion, we don't have to leave the comfort of our homes. We don't have to go into the forest, or we don't have to go from house to house, asking for alms. We can do our devotion in the very comfort of our homes. While going about our duties, we have to have the remembrance of God Almighty. And that is our devotion. Even Ashtanga Yoga and pranayamas do not compare to the importance of devotion.

* * *

Sant Ji also used to talk about the importance of devotion. He used to give the example of a king. He had taken up a devotion in the form of fasting for a year.

So, in that, he had to do fasting and he was only on the diet of fruit and he had to give food to all the brahmins and all the other visitors. And, before sunset, he had to eat his fruit.

So, when his diet and devotion of one year in the form of fasting was over, on the last day, he performed a yajna and he invited the rishis and munis to come. And, as a ritual, he had to give all of them food before sunset.

While the sun was about to set, Durvaasa Rishi came with about one thousand of his disciples. So, the intention of Durvaasa Rishi was also not correct, but when he came to

meet the king, following that invitation, the king invited him and told him to have his food.

Durvaasa told him, "No, I cannot eat my food before I have a bath in the Ganges", and things like that to pass time.

So, the king told him, "Please, do that quickly, as the sun is setting."

So, Durvaasa then took his thousand devotees and they went to bathe in the Ganges — and there was only about ten minutes to sunset when they came back. And then they told the king, "Okay, now you can serve us food."

Now, the thing was, if he did not perform that ritual of eating the fruit after giving everyone food before sunset, then he had to extend his fast by another one year and he would have to do the same thing for the next year.

The king did not have a choice. So, he gave food to all the invitees.

So, someone told Durvaasa that the king broke his fast and he ate that fruit before sunset because he could not wait till everyone was given their food. So, Durvaasa got very angry with this and he called the king and he told him how dare he eat before Durvaasa and his devotees had been served their meals? So, he took out a strand of his hair and threw it on the ground. And from that, one demon rose.

The king pleaded to Durvaasa Rishi and told him, "See, I had to break that fast and I had to do it before sunset. So, all the other brahmins and all the other people who had come, they requested me to break the fast before serving the meals to you. So, please, I beg your forgiveness for this."

But Durvaasa did not accept the plea of the king and he ordered that demon, who had arisen from the strand of his hair, he ordered that demon to go and kill the king.

So, when that demon was going to kill that king, the Sudarshana Chakra of Vishnu, that Sudarshana Chakra appeared and that beheaded that demon.

So, after that, that Sudarshana Chakra, after it beheaded the demon, it went behind Durvaasa. And then Durvaasa started running for his life. And he kept running, but that Sudarshana Chakra kept following him. Then He ran up to the gods and he went to Shiva and he pleaded for mercy at the feet of Shiva.

So, Shiva told him that he could not help him because he said, "I have not sent that Sudarshana Chakra to kill you. So, I cannot do anything about it. Go to the one that has sent it."

So, after that, he ran to Brahma. And Brahma also said the same thing, that he had not got that Sudarshana Chakra to go behind Durvaasa. So, he said, "Go to the one who has sent it."

So, eventually, he went to Vishnu. When he fell at the feet of Vishnu, he said, "This Sudarshana Chakra is chasing me to kill me. So, please withdraw it."

So, Vishnu said, "No, it has not been sent by me. You should go to the person whose devotion has attracted this."

So, that way, then Durvaasa came back into this world, into this physical world, from the astral world — and it took a long time for him to come from there into this world. And, meanwhile, when he went to the king, the king had continued with the fast because he felt bad that, indeed, Durvaasa and his devotees had not eaten before he had broken his fast. So, he had continued his fast till Durvaasa would eat.

So, Durvaasa fell at the feet of that king and requested him. So, that king, with folded hands, requested that Sudarshana Chakra to withdraw. And Durvaasa then told him that he begged for forgiveness. He felt, "I had actually summoned my demon to kill you but, in fact, you have held your fast for such a long time till I eat my food. So, I beg your forgiveness." So, Durvaasa then bowed down to that king.

The point of this is that devotion is of a very high order and it is much higher than all the tapas and all the other pranayamas one does.

* * *

So, Kabir Sahib says, "You do the devotion of your Master and don't spend your time doing all these other austerities and practices."

The Master has gone within in the higher planes and, therefore, He is very pure. His body is also very pure. And, therefore, the devotees are asked to meditate upon that form of the Master.

So, the Masters say, "Devotion is very important and this life has been given to you for that so that you can do your devotion and get out of this ocean of life and death."

When one does devotion, it is not possible to do the devotion of God Almighty because He is Agam-Anaami. So, He cannot be imagined or we cannot fathom God Almighty. The Master has gone to God Almighty with the Grace of His Master and He is a means for us to go back to that God Almighty.

So, He is the form to take us back to God Almighty, Who has no name, Whom we cannot imagine or fathom or we cannot understand.

Bhakti beej binsau nahi, ayi pade jo chol,
Bhakti beej binsau nahi, ayi pade jo chol,
Kanchan jo bista pade, gatae na tha ko mol.

Kabir Sahib says, "That seed of devotion will never get destroyed. Once that seed of devotion is sown within us, then that will definitely fructify." It is like if a piece of gold falls in mud or falls in filth or dirt, it doesn't lose its value. It will still get its value. It is still gold. It will remain gold within. So, we can take it out and wash it and sell it. We still get the value of that gold.

In the same way, whatever devotion we do is never wasted. That always gets accounted and we get the benefit of that devotion.

So, in whatever way we take — even by mistake — when we take the name of our Master or God Almighty, even that counts as devotion. So, in whatever karmas, whether we have good karmas or bad karmas, it is still counted.

Guru bhakti athi katin hai, jo khaade ki dhaar,
Guru bhakti athi katin hai, jo khaade ki dhaar,
Bina saach pahunche nahi, maha katin vyauhaar.

The Bani of Kabir Sahib is also part of the syllabus from our sixth standard in schools. So, the same Dohas, the same Bani, is also taught in class in school. And the teachers, when they explain Kabir Sahib there, the context is completely different because they cannot understand the kind of depth that is there in this Bani. Only Saints can explain this depth which Kabir Sahib is trying to explain in His Bani.

So, there, our teacher becomes our guru. So, when we learn this, it is a reference to our teacher in school. So, all this is applied in that context of our teacher teaching our syllabus. But, indeed, there is a deeper meaning to this. It is talking about walking on the blade of a sword. Walking on that sword, if you lose your balance on that sword, you can get cut.

Kabir Sahib says, "Till there is truth in your heart, you will not be able to progress on your devotion." Even if we have a little falsehood within us, then how much of a devotion we do, how much of a practice we do, we will not be able to rise within.

So, this Path is very difficult. Without truth we cannot progress within. That Sound Current, which is resonating inside, that does not accept anything which is false, or any falsehood. So, even if we have the slightest of falsehood within us and we are not completely true, then we will not be able to merge with that Sound Current.

Bhakti duhelee guru ki, nahi kaayar ka kaam,

Bhakti duhelee guru ki, nahi kaayar ka kaam,
Seesh uthare haath se, so lesi satnaam.

Kabir Sahib says, "This devotion is very difficult. It is not meant for cowards. And it is not meant for people who are lazy."

This devotion requires one to be brave. He has to be brave and there has to be a consistency in that devotion. That effort — regular and relentless effort — and a firm resolve to do this and go on this path of devotion, these are required.

He gives an example how people get successful in their devotion. So, it is only people who are able to cut their 'head' off. They are the people who can be successful. And Sat Naam manifests for such people.

* * *

So, this is a story of Guru Gobind Singh Ji. Guru Gobind Singh Ji, during that time, the Mughals were very dominant and they were searching for Sikhs and they were plundering the places and they were overpowering the Sikhs. At that time, Guru Gobind Singh felt that He should have more gurumukhs with Him. And these gurumukhs would also have spiritual powers. And that was how they would be able to also withstand this enemy. So, He thought of a way to search for gurumukhs in His followers of more than five thousand people.

He set up a very large tent and He invited all the followers. So, there were nearly five thousand followers who came into that tent. And someone had presented Him with a new sword.

So, what He did was, He wanted to test them, so He announced there, "This is a new sword, but in the warfare, I want to know whether it will work properly. I need to test it on a live person. So, if someone of you can volunteer, I would like to cut someone's neck with it."

So, all of them were quite shocked, but He had these followers, so one of the brave ones stood up, and he said, "Okay, You can behead me and test me for this."

So, He said, "Okay, you come."

Then, He took him inside. He had put a kind of a partition. He took the person behind that partition. And then, He had a vessel of blood of some animal that was there. So, He made the sound of the neck being cut and people could hear it outside. And then, He dipped that sword in that blood. And that blood-dripping sword — with that — He came out again. And when He came out, He said, "Yeah, I think it worked. But I have to test more people. I'm not satisfied yet."

So, people really shocked and they were now wondering. So, still, there was another brave one. He stood up. He said, "Okay, You can try it on me."

He said, "Okay, come." And He took him inside and, again, He did the same thing. And the people outside were really shocked and they were wondering what's happening now?

So, again He came with that blood-soaked sword outside.

He said, "Now, this also was fine but I still am not satisfied. So, I need another volunteer please."

Now, everyone was quiet. For five minutes, there was complete silence. But, then, someone again mustered courage and he stood up. He said, "Okay, You can try it on me."

So, again, He took the third person in and the same noise came and, after that, He again came out with that sword. And He said, "No, I need one more person."

Now, people were all very, very shocked. They felt, "Once you see blood, then you get bloodthirsty." So, they thought, "The Guru has gone bloodthirsty now. So, I think He is not acting like a proper Guru." So, there was like a complete silence for fifteen minutes. But, again, someone mustered courage. One more person volunteered and He took him inside. So, the fourth person, the same thing happened.

Again, He came out, and He said, "Well, I need one more person. This is not fully tested." So now, for twenty minutes, there was complete silence. No one was daring to say anything or utter anything and everyone felt, "No, He has lost mind now."

But after twenty minutes, still, one person stood up. And he said, "Okay, I bow to You Master, I am coming."

He took that person inside. And, again, He made that sound. Now, he had five people. So, after that, he asked for more people but nobody else volunteered.

So, after waiting for some time, He called all the five people outside and they all came out.

Now, these were the Panch Pyaras, or the Five Loved Ones, and Guru Gobind Singh then, with His Grace, took them all to Sach Khand. He gave them the Darshan of God Almighty and all of them became Saints — all five of them immediately became Saints by going within.

Now, He had five Saints with Him, and He said, "Okay, now, I will call all of You 'Singhs' because You are all Saints now. And I will now summon You all as Saints and I will call all of You and give You that title of 'Singh'".

Now, at that time, His own name was not Guru Gobind Singh, His name was Guru Gobind Rai. So, He said, "I have made all of You and I have given You titles of 'Singh'. I think it is also appropriate that You also give me a title of 'Singh'", because, now, They were also Saints. And then, They said, "You have to earn it! We cannot just give you a title. We have given our head. So, you should also give your head."

So, He then related and told Them, "Look...", (by then, actually, he had lost his sons to the enemy — they had beheaded his sons.) So, He related all that and They gave Him the title of 'Singh'.

So, that is how the Five Singhs — or the Panch Pyaras — were given this Darshan. That is the story.

So, then He proclaimed there that the Mughal forces, which were very, very in large numbers, He said, "My one Sikh will take care of one hundred twenty-five thousand soldiers, enemies. So, when I have one of my soldiers will fight for one hundred and twenty-five thousand people, then I will be call myself Guru Gobind Singh and I will have the sparrow kill the eagle. So, my sparrow will kill the eagle. That is when I will call myself Guru Gobind Singh."

* * *

So, when Saints are talking about cutting our head off in our devotion, They are not talking about the physical cutting off our head. They are referring to our ego. We have the ego which is preventing us from going within. It is the ego which is bringing us back, again and again, into this ocean of life and death. So, it is the cutting off of that ego that is referred in the Bani.

So, by cutting off the head, it is meant that you cut off the ego — and that ego is about 'me' and 'mine'. So, when we surrender that 'me' and 'mine', we surrender everything at the feet of the Master and we say, "Everything is Yours. My family is Yours. My possessions are Yours. I am Yours." And that ego about 'me' and 'mine' is cut off. And then, when we are able to do this, we get the Grace of the Master.

Bhakti duhelee naam ki, jas khaade ki dhaar,
Bhakti duhelee naam ki, jas khaade ki dhaar,
Jo dole tho kat parre, nihchal uthare paar.

Kabir Sahib says, "Devotion is like walking that fine, sharp blade of the sword. And those who walk straight on that path of devotion, they become successful. And those who are not sure and who walk with uncertainty, they fall off on the side."

Kabir guru ki bhakti ka, mann mein bahut hulas,

Kabir guru ki bhakti ka, mann mein bahut hulas,
Man mansaa maanje nahi, hon chahat hai daas.

Kabir Sahib says, "All of us like to do our devotion. We believe that we should do our devotion and we like to do it. But we do not control our mind and we don't have a close eye on the mind, because then the mind wanders off and deludes us and takes us off in all other worldly thoughts and we forget that purpose of devotion and that liking that we have for devotion."

So, Kabir Sahib says, "In order to be successful in that devotion, we have to focus on the cleanliness of our mind. And we will be able to clean our mind when we do our Simran. And when we continuously do that, we get the mind cleaned. Only then we will be able to be successful in our devotion."

Our biggest enemy is our mind which is sitting there and continuously taking us away from devotion.

There are two aspects of the mind. There is kumati and sumati, which is the good part of the mind and the bad part of the mind. So, there are these two aspects of the mind — the good counsel and the bad counsel. These are the two aspects.

So, our good counsel — whenever we are doing something bad, we have our conscience — as we say, that is our good counsel which tells us not to do that, or refrain from doing something bad. And then there is the bad aspect of it, which wants us to do all of the karmas. It wants to push us away from devotion and make us do all those karmas.

So, we have to continuously monitor the mind and we have to make the mind do the devotion. Every time, we have to take the mind out of these worldly pulls and put it in Simran and put it in towards devotion. So, we have to keep on monitoring the mind.

Harash badaayi dekh kar, bhakti kare sansaar,
Harash badaayi dekh kar, bhakti kare sansaar,
Jab dekhe kuch heenatha, avgun dhare gahvaar.

Kabir Sahib says, "When we are appreciated and when we are praised, we like to do the devotion. We go to our Masters and when we get praised there or we get appreciated there, we always like to do more and more devotion. But if the Master rebukes us, or tells us something for our own good and we feel bad about it or we do not get enough appreciation or praise, then we develop an ill will towards our Master.

* * *

So, once there was an incident in Somanath Baba Ji's ashram. There was a devotee, he had a lot of love and affection for Somanath Baba Ji. And he used to come regularly to the ashram.

Once it so happened that Somanath Baba Ji scolded his son — actually, his son was also a satsangi — and Somanath Baba Ji scolded his son. And, because He scolded him, after that, the father felt bad and he stopped coming to the ashram. Both of them stopped coming to the ashram.

So, what had happened was, this boy, who was also a satsangi, he was working as a clerk in the local post office near the ashram. I was a sevadar there. There were many sevadars and we used to get our money orders which would come from various families or dear ones and they would send monies to the sevadars who were there in the ashram.

Suresh from Bombay used to also send me some money. So, sometimes, he would send me forty, fifty rupees. And that was for the local personal toiletries, etc. And once, by mistake, this boy came to me and he told me, "A money order has come for you." So, I waited for that money order for the money to come. And then, later in the evening, he said, "No, no, that is not for you. That was for a different Ram Singh, of a different place."

"Rupnagar", he said.

So, I was very curious how this happened and I just mentioned it to Baba Ji also — that such and such a thing happened — that he told me he was going to get the money order money, and then later, he said it's not mine, it is someone else's.

So, Somanath Baba Ji told me, "Okay, you go to the post office tomorrow and make your inquiry. Find out whether that money order actually had come for you."

So, accordingly, the next day, I went to the post office and I inquired whether there was a money order that had come for me. And it had actually come for me. So, the postmaster gave me the money also.

Now, with that, what happened was, I came back and I spoke to Baba Ji. And then, Baba Ji scolded him because it was also found there was an inquiry and they started finding out. They realized that he had nearly taken about three to three and a half thousand rupees of different sevadars at that time.

He had been doing it for quite a long time and he used to sign off on behalf of the sevadars. He was appropriating the money to himself and he had taken nearly three, three and a half thousand rupees like that.

So, Somanath Baba Ji scolded him a lot. And when he did that, He told him, "I will not allow you to come to the ashram if you continue to do things like this."

Now, with that, that father also stopped coming and he also stopped coming to the ashram.

* * *

Now, Saints, if you are doing something wrong, Saints scold you to correct you. So, there is nothing to feel ill about that — about the Saint. One should be prepared to get scolded also.

Harash badaayi dekh kar, bhakti kare sansaar,
Harash badaayi dekh kar, bhakti kare sansaar,
Jab dekhe kuch heenatha, avgun dhare gahvaar.

Radhaswami.

22

Meditation Talk
08 Jan 2022 Morning

Initiation Day - No Talk Was Given At This Time

23

Meditation Talk
08 Jan 2022 —Afternoon

The Holy Sound Current Can Only Be Experienced By Our Soul And Not Through Letters Of Intellect

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Swami Ji Maharaj, in His Bani, has said that the fifty-two letters of the alphabet are all subject to destruction. And the reference of Naam, that is not in this alphabet. So, in these letters are contained all the Vedas, all the scriptures, and all the mantras. There are more than seven crores — or seventy million— mantras. All are contained in these fifty-two letters.

Swami Ji Maharaj says, "These are all contained in alphabets and the alphabets can be written and seen." And He says, "Whatever can be seen is all subject to destruction."

So, now, we may have a query in our mind that when everything is subject to destruction and Masters talk about Naam, and They talk about the Simran, all that is also made up of these letters of the alphabet.

So, Masters have given the Names of the Holy Lords of the higher planes and those Names are what we do our Simran with. We repeat those Names. Now, those Names are also comprised from the alphabet. But what the Masters refer to when They say Naam, it is the Holy Sound Current resonating at the Eye Center.

When we withdraw our senses from the body and we withdraw to the Eye Center, that Holy Sound Current is at the Eye Center. At the Eye Center, there is the soul and also the Sound Current which resonates and is coming from God Almighty. These two are otherwise not connected. But at the time of the initiation, the Master connects the Sound Current with the soul. So, that is the Holy Sound Current which Masters refer to as Naam. And that cannot be seen with these eyes. And that cannot be heard with these ears. That Holy Sound Current can only be experienced by our soul.

To get salvation from this world, we have to use and take help from what is available here. So, in order to get out of this physical body and leave the nine doors of this body, it is important for us to use something which works here. And, therefore, the Masters give us the Five Names as part of our withdrawal—to withdraw from the nine doors and come to the Tenth Door.

So, once we cross these nine doors and come to the higher planes, then the Master takes us to further higher planes, and that is on the Sound Current.

We need the Master's help at all levels. And when we go within also, there are so many delusions of Kal. So, we need the help of the Master to show us the path within also.

Therefore, it is important for us to get free from the ocean of life and death, to follow the instructions of the Masters, and to do our meditations daily and to listen to Satsangs daily.

In this world, everyone has sorrow, be it a king or be it a beggar. All of them are suffering. They are suffering because there are two types of karmas that we have. So, these two types of karmas are the good deeds and the bad deeds — the punya and the pap. When we incur these, we have some good deeds and some bad deeds. That's how we get a human life. If we had all the good deeds, then we would be in the heavens. And if we had all the bad deeds, then we would be in hell. So, it is a mix of these two — good and bad—for which we have come into this world.

So, we get this life, which is preordained according to the good and bad karmas that we have incurred in our previous lives. In fact, Maya first decides what kinds of karmas we are going to be going through. So, Maya takes out the good and bad karmas and, on the basis of those good and bad karmas, the body is cast. So, we get our body after our preordained karmas are set out for us and we come into this world to redeem those karmas. So, accordingly, we get wealth or we get poverty, we get joy and we get sorrow, we get sickness, we get good health, all because of the preordained karmas that have been set for us by Maya.

So, we continuously are going through that cycle of good and bad deeds according to how they have been set out for us.

So, when we enjoy our past good deeds, then we get some joy in life, in terms of good health, prosperity, etc. And, likewise, when some bad karmas are being redeemed, then we see the reverse of that. We see difficulties in life. So, everyone is going through this cycle of good and bad karmas.

So, therefore, Kabir Sahib says, "From where the sun rises to where the sun sets, I see within. And I see that there is not a single soul who is happy. Everyone is suffering. Everyone is in this sorrow — from where the sun rises to where the sun sets."

So, our joy and sorrow is all within us and when we follow the instructions of the Master, leave our nine doors and come to the Tenth Door where the soul is sitting, there with the Grace of the Master, he manifests the Sound Current for the mind and the soul. And once they get connected with the Sound Current, then it is so intoxicating that they don't feel like coming back into this world.

And so that mind, when it gets connected with the Sound Current, it realizes that it is not the senses, which it was thinking it was. It is not these wants and desires — none of it. It is not this body. It realizes its true self and it understands that its home is elsewhere. So, it starts going within. And, where the mind is, it kicks away all the desires and other wishes of this life. And where there is no desire, there is no wish, then we don't come back into that. So, the mind starts going within and we withdraw and start going within.

So, we can do this if we are consistent in our meditation. We have to take out ten percent of our time. So, in twenty-four hours of the day, we should at least take out about two and a half hours and use that to do our meditation.

So, we should preferably do this early morning. The early hour is called Brahma Muhurat or Amrit Vela, which is the time when the mind is also very quiet. And a quiet mind is good for meditation.

So, as the day progresses, the mind becomes more and more active, it starts wandering more and more. And then it becomes more and more difficult to do meditation.

So, Mahatmas say, "Sleep early and get up early and get to your work."

So, when we are consistent in our meditation like this, the Master is sitting within and He feels happy and He showers His Grace on us.

So, we have to do our meditation every day. If we do it ten days, then leave it for another seven days, then do it for a month, then again leave it for a fortnight, this way we will not get success in our meditation.

Like we do our mundane chores every day, we go about our activities every day. We don't ask anybody whether we have to do it or not. We keep doing it. Like that, this world belongs to our soul. We have to work for our soul relentlessly and consistently every day.

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So, the time is good and the atmosphere is quiet. Let us close our eyes and focus our attention at the Eye Center and do our meditation.

24

SATSANG
08 Jan 2022 — Afternoon

In Whichever Corner The Devotee Is Doing His Devotion, That Voice Is Being Heard By The Master And The Master Is Definitely Showing Grace On That Devotee

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The paathi sings the Bani of Sant Kabir Sahib...from the book: Naam ka Ang...

Adi naam paaras hai, mann hai maila loha.
Adi naam paaras hai, mann hai maila loha.
Parsath hi kancha bhaya, choota bandhan moh.

This is the Bani of Param Sant Satguru Kabir Sahib. Kabir Sahib has explained the greatness of Naam about six hundred and fifty years back. The Masters, conventionally, are coming from God Almighty. They are sent by God Almighty into this world to awaken lost souls like us from this world. The soul is the son of God Almighty, and he had been sent into this world of Kal to observe and enjoy the various things that Kal was going to do in his world. But, instead, he has identified himself in this world of Kal.

God Almighty sends these Souls, which are residing at Maha Sunn or above that, and He directs these Souls to come into this world. So, those Souls come into this world and They preach the Satsangs. They preach about the Reality and They explain the Truth to all the lost ones. And then, They help these lost ones to go back to God Almighty.

In the Satsangs, They don't talk about the epics of Mahabharata and Ramayana. They do not explain the scriptures. Instead, They talk about the history of the soul itself to make that awareness.

They explain how this soul has come from God Almighty into this world and how it is now identifying itself with this world — and how it can go back to God Almighty. All of this is explained in the Satsangs.

Like that, Kabir Sahib had come into this world. He came about six hundred and fifty years back. And about thirty-five years before that, even Guru Nanak Sahib came into this world. And They went to a number of places and They preached the Sant Mat and They explained the Reality.

So, in this Bani, Kabir Sahib has explained what is Naam. He has explained the greatness of Naam.

Kabir Sahib has explained and said, "This Naam is Adi Naam. Adi Naam is the origin — the Sound Current — which was the origin before Creation took place. There was no Creation before Naam. And after this whole Creation will come to an end also, Naam will continue to be after that."

Even Nanak Sahib has explained, "It is this Sound Current which is coming from God Almighty. And that is the Sound Current which has made this full Creation." Guru Nanak Sahib says, "The sky has been created, the world has been created, the universe has been created by this Sound Current. And it is this same Sound Current that is resonating at the Eye Center of every living being."

So, this Sound Current, this Holy Sound Current, which is emanating from God Almighty, it has made this full Creation. And even after this Creation comes to an end, it will continue to remain.

So, He refers to Naam as 'Adi Naam', and that which is not destructible, and that which is the origin, and that which will stay forever.

That Sound Current is so pure and sublime that it is like the philosopher's stone which converts any iron into gold. Like that, any mind — however impure that mind might be — when that mind comes and gets connected with that Holy Sound Current, it becomes sublime and pure.

Adi naam nij saar hai, bujhi lehu so hans.
Adi naam nij saar hai, bujhi lehu so hans.
Jin jaanyo nij naam ko, amar bhayo so bans.

Kabir Sahib says, "That Naam is the essence of all the mantras. That Naam, or that Holy Sound Current, has emanated from God Almighty. And then, It has come down and created all the sixteen planes, and all the worlds, and all the universes. And after that, all the mantras and everything else has been created thereafter." So, Kabir Sahib says, "That Holy Sound Current is the essence of all the mantras."

Kabir Sahib says, "Those who have manifested that Sound Current, they are like the hansas or the swans. They not only get immortality themselves, but three generations before them also get immortal because of their connection with the Sound Current."

So, it is three generations before that person got in connection with the Sound Current. Wherever those beings are, wherever his ancestors are, three generations will be liberated, they will come and get a human life. And from there, they will get the liberation because he has got connected with the Sound Current.

If someone has done his practice and, as a result of the practice, he has been able to focus the soul's attention from the nine doors of the body and come to the Tenth Door, and there, with the Grace of his Master, he has been able to manifest that Sound Current, for such a person — or such an abhyasi — seven generations of his previous ancestors will get liberated also with him.

Likewise, if someone does further practice and, with the Grace of his Master, is able to go up to Par Brahm — that is the Door of Salvation — where he gets freed from this world, for him, twenty-one generations before him will get freed — will get liberated with him.

Likewise, if there is a Saint, Who has gone up to Sach Khand and seen Sat Purush, for Him, a hundred and one generations prior to Him will get liberated.

So, if even one person does that practice, he is able to liberate not only himself, but so many generations of his ancestors. Therefore, Kabir Sahib says, "This Holy Sound Current is the essence of all mantras."

Adi naam nij mool hai, aur mantra sab daar.
Adi naam nij mool hai, aur mantra sab daar.
Kah kabir nij naam bin, boodi muaa samsara.

Kabir Sahib says, "That Holy Sound Current is like the root of the tree. It is the essence of all mantras." It is the root of the tree that comes first, and after that, the tree and all the branches and leaves, all the other mantras are like the branches and leaves of that tree. But the essence is that Holy Sound Current, which is the root of that tree. And, He says, "Because people do not get aware of that Holy Sound Current and they do not manifest that Sound Current, those people are, therefore, going back and forth in that ocean of life and death."

Koti naam sansaar mein, tha te mukthi na hoy.
Koti naam sansaar mein, tha te mukthi na hoy.
Adi naam jo gupt jap, bujai biralaa koy.

There are seven hundred crore mantras, or seventy million mantras which relate to more than three hundred million gods and goddesses, and Kabir Sahib says, "Those who are not able to get connected to the Holy Sound Current and get swayed by all of the other mantras and gods and goddesses, they keep coming back and forth in this ocean of life and death."

When we have good deeds of more than one crore lives, then we get a human form as a gift. And when God Almighty graces us, He showers His Grace, He sends us in the company of the Saints because the Saints have been sent by God Almighty Himself into

this world to awaken souls. So, it is only with His Grace that we come in the company of the Masters.

Ram naam sab koyi kahe, naam na cheenhe koy.
Ram naam sab koyi kahe, naam na cheenhe koy.
Naam cheenhi satguru mile, naam kahavae soy.

Kabir Sahib hails from north India. And I also remember, since I was also born there, my village is about twenty kilometers from Varanasi. So, I remember that when I was young, in every household, there was a talk of Ramayana. And when it was winter time, it would be very cold. It is very cold in U.P. in winters. So, we would all huddle around a fire. Some fire would be created and all the elders would sit around the fire and we would also huddle in between there. And they would then tell us various stories — nice stories — about the various epics, about Ramayana, and about other spiritual stories about spirituality.

Kabir Sahib says, "In every household, there is a talk of Ramayana." And when Kabir Sahib refers to 'Naam' also, everybody is misunderstanding Him who understand that 'Naam' is of Ram. So, that is what everyone is misunderstanding.

So, Kabir Sahib says, "Ram is not the Naam that is being referred." When He is talking about Naam, that Naam can only be explained and given by a fully attained Master — by a Saint.

In one of the Banis of Tulsi Sahib, He has also explained this subtle difference between Ram and Naam. He says in His Bani that there was that Ram who gave salvation to Ahalya who was the wife of Gautama Rishi. She was cursed to become a stone. And she was also then released from that curse by saying that Ram, when he comes as an avatar, will liberate her from that curse.

So, Tulsi Sahib says that, in His Bani, "There was this Ram who liberated one soul, but that Naam liberates millions of souls."

Jo jan hoy hai jauhari, ratan lehi bilgaay.
Jo jan hoy hai jauhari, ratan lehi bilgaay.
Soham soham jap mua, mithya janam gavaay.

Kabir Sahib says, "To understand that, it is like a jeweler. A jeweler has the eye to determine a precious stone." So, that is his skill.

Kabir Sahib says, "Those devotees who are in search of this Naam, they search for their Master and they meet their Master. And the others, who are not able to search out for Naam, they go and they accept the mantras and tantras of others."

Naam ratan dhan mujh mein, khaan khuli gat maahi.
Naam ratan dhan mujh mein, khaan khuli gat maahi.
Seth meth ho deth hai, gaahak koyi naahi.

Kabir Sahib says that He has a treasure. He has a vast treasure within Him. But He is not getting a customer to take that free hidden treasure. Kabir Sahib went through the length and breadth of the country. From Kashi, He went to Hyderabad in the south and He roamed across the Indian subcontinent and He preached the Teachings of Sant Mat. But there were very few people who got initiation from Him. So, this is what He refers.

So, that is what oftentimes happens — that when so many people meet, they always ask for various worldly things. They ask for some problems of theirs to be solved, some prosperity to be bestowed on them, or some other problems to be addressed. But all these are worldly things and they only ask for these. There are very, very few people who actually ask for the spirituality, for their liberation or salvation of their soul.

Sabi rasayan ham kari, naahi naam sam koy.
Sabi rasayan ham kari, naahi naam sam koy.
Ranchak ghat mein sancharae, sab tan kanchan hoy.

Kabir Sahib says, "I have tried so much different chemistry, but there is no chemistry like Naam."

Kabir Sahib says, "I have tried all different chemistry, but there's no chemistry like Naam because that Naam converts our entire body into gold, all our bad deeds are redeemed and we become pure."

In the olden days, there were a lot of rishis, munis who had a vast knowledge of chemistry. And they even were able to convert copper into gold. So, that was the kind of science that was there with these rishi-munis. So, Kabir Sahib refers to that and He says that, "I have tried different things, but there's nothing like Naam."

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Amar Dev Ji was born in Punjab and he used to go for pilgrimage to Haridwar. Most people who are from Punjab, who hail from Punjab, they believe in the pilgrimage of Haridwar and, that way, Amar Dev Ji had gone twenty-two times to Haridwar for pilgrimage.

So, at the time of his salvation, this was the twentieth time that he was on the pilgrimage to Haridwar and he was in this company of a celibate yogi. And both of them spent time together during that pilgrimage.

They were together for nearly about seven to ten days. And after the pilgrimage, when they were to return, the yogi was wearing his saffron clothes and he was about to set out when Amar Dev Ji requested him if both could travel further together? Since they had spent the time together, he requested that his village was on the way so they could visit his house first. And then, after that, the yogi could proceed and go to his house.

So, that yogi also obliged. He also agreed because he had developed a friendship with Amar Dev Ji during their seven to ten days there in the pilgrimage.

He said, "I will come to your house. And after that, I will then proceed to my place."

So, they reached Amar Dev Ji's home. It was evening time and they reached home and he, accordingly, did all the hospitality there and prepared food and both sat together for dinner. And when the yogi started eating a few morsels he remembered, and he said, "We have spent so much time together but it has never occurred to me to ask you as to who is your master, who is your guru?"

So, Amar Dev Ji told him, "I do not have any master. I have not made any guru. And I believe in this pilgrimage and, every year, I visit Haridwar once. So, I have not made any guru."

That yogi, when he heard this, he was very shocked because, according to his principles, he would refuse drinking even water at a person's house who did not have a guru. So, that yogi got very furious because all his principles were broken down because he had eaten at Amar Dev Ji's house who did not have a guru. So, he immediately stood up and he abused Amar Dev Ji and left.

So, Amar Dev Ji, with that full episode, was very shocked. He was seventy years old then and he felt, "I have been maintaining this piety of going for a pilgrimage every year and all of that is a complete waste because this person has refused to eat and he has told me all this — that I do not have a master or guru." So, he was very disturbed.

Now, in his house also, was his brother's son. He was married to a girl who used to sing Jap Ji at four o'clock in the morning. She was the daughter of Angad Ji — Guru Angad Dev Ji — and she was reading the part or the Bani of Guru Nanak Sahib. And, on a daily basis, he never listened to the Bani that she would sing in the morning. But this particular night, he was very disturbed and then he very attentively heard what she was singing in the morning. So, he was deeply affected with that Bani because that Bani she was singing was talking about the greatness of the Master and the greatness of Naam. So, with each verse that she was singing, it was deeply affecting him.

After her Bani was over, he went to her and asked her whose Bani she was singing?

She told him, “This Bani is the Bani of Guru Nanak Sahib. And at the same place, my father Angad Dev Ji is now preaching.”

So, he told her, “Okay, you take me to Him immediately. I don't want to wait another second. You kindly take me to Him immediately.”

She told him, “My father has told me that, till He calls me, I should not go to His house.”

But then, he said, “In a way, I am like your father-in-law. So, I will address it if He tells you anything about it. I will speak to Him.”

So, she agreed to take him to Guru Angad Dev Ji, her father. And, when they reached His residence, she asked Amar Dev Ji to wait outside and she went in to meet her father. And there, Guru Angad Dev Ji was quite surprised to see her. But she told Him that she had come there. Then He told her, “Okay, the person whom you have brought to meet me, why don't you call him inside?”

So, when Amar Dev Ji went in, he fell at the feet of Guru Angad Dev Ji and he started weeping — inconsolably, he was weeping there — and he was saying, “Why is it that, at such a late stage in my life, that I have felt the need of a Guru? Why is it that earlier I didn't feel the need of a Guru?”

Guru Angad Dev Ji told him, “It is not your fault. It is all preordained and everything is according to the Will of God Almighty. So, He had willed that you will come at this time and now you have come. So, it doesn't matter. Whatever you have to do, you do now.”

So, he was around seventy years old at that time and he then got initiation. And, after that, he never returned home. He was staying at the ashram doing his seva and meditation.

He did a lot of seva, even at that age. He would carry water — two large pails of water on a stick — he would carry from the nearby river, which was about one and a half kilometers away from the ashram. He would carry that water every day, several times, for the langar.

He would sleep for just about four hours, and the moment he woke up, he would start this seva of carrying this water. He would walk to that river and fetch that water. He would do Simran while he would go to the river and while he would come back. And he never spoke to anybody. He would continuously be doing that Simran and that seva.

He did that seva for twelve years. So, he was seventy, and when he was eighty-two, he got the Grace of the Master and he went to Sach Khand — he became a Saint at the age of eighty-two.

And, thereafter, He succeeded Angad Dev Ji and He continued the preachings of Sant Mat. And He lived up to an age of a hundred and eight years. So, that many years, He did the preaching of Sant Mat.

So, with all the mantras and tantras that we get or we have here, we can get various things. We can get all the worldly things in this but we do not get the salvation, the liberation of the soul.

But in Sant Mat, the disciple only does his devotion to manifest his Master and to reach and go back to God Almighty.

Jab hi naam hirade dharaa, bhayaa paap kaa naas.
Jab hi naam hirade dharaa, bhayaa paap kaa naas.
Maano chinagi aag ki, pari puraani gaas.

So, Kabir Sahib says, "When one manifests the Sound Current within, he redeems the deeds — he redeems the karmas of crores of his previous lives. It is like a spark flying out from an ember, and that one small spark, if it falls on a haystack, then it burns the entire haystack. Like that, it is the manifestation of the Naam. And, in a second, that redeems all our deeds."

Koyi na jam se baachiya, naam bina dhari khaay.
Koyi na jam se baachiya, naam bina dhari khaay.
Je jan birahi naam ke, ta ko dekh daraay.

Kabir Sahib says, "In this world, no one is free from the angels of death. And only those who have their Master and who have the Naam with them, to go to them, even the angels of death get scared."

When a person gets initiated by a Master — when a devotee gets initiated — his account of karmas which are with the Lord of Judgement get transferred to his Master. So, the Master is then responsible for his account of karmas. And, therefore, none of the things like what is auspicious, inauspicious, or mantras or tantras, apply to a satsangi — or apply to a devotee who is initiated by a Master. And because that account is with the Master now, at the time of death, it is the Master Who comes to fetch the soul and not the angels of death.

And, wherever we are doing our Simran, if someone is doing Simran for some time then, if there is any impure soul who is around there, even that soul will leave that place. So, just by doing Simran, that place becomes pure and all the other impure influences leave that place. But one has to do the Simran. One has to do the devotion of his Master. Because if he is not doing the devotion, then the Master will not be able to shower His Grace on him.

So, Naam is of a very high order. If we do our Simran, it is important that, once we get initiated, we continue to do our devotion. If we do not do the practices, we do not do our Simran and Dhyan, then it is not the fault of the Master. And the Master is not even affected by it. But it is only the devotee who is getting affected by not doing that Simran or doing that devotion.

It is like a precious or priceless jewel that is given to us and that is thrown away and wasted. We spend our priceless time in the worries of this world. We are constantly worried about all the worldly things and about everything that pulls us out. We do not spend that time for meditation or doing our Simran. There is no cure to worries or there is no cure to the tensions that one carries, but one has to not get influenced or affected by those tensions and he has to do his Bhajan Simran.

When we do our Bhajan Simran, we get the Grace of the Master. We give Him an opportunity to extend Grace on us. And we can do that while we are going about our worldly things. When we do all that, we should still stay under the influence of that meditation or Simran and allow our Master to extend His Grace on us.

Every day, we spend our time in our worries and tension and we pray to our Master to seek some respite in those problems that we are facing. But the Master is handicapped, He is not able to extend His Grace. Instead, if we do our Simran and we do our devotion to Him, then we are allowing or giving Him an opportunity to extend His Grace on us.

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Once, five people came to Sawan Singh Ji Maharaj and they were satsangis — all were initiates. There were two ministers also there. So, when they came for His Darshan, Sawan Singh Ji Maharaj requested Bibi Lajo to prepare some tea for them. And then they sat and had tea. And, after that, when they got up to leave, with folded hands, they said, "Please, shower Your Grace on us."

So, when that request came, Sawan Singh Ji Maharaj burst into laughter — and He kept laughing and laughing again. And for nearly five minutes, He was laughing and those people with folded hands were waiting for some answer to come from Him. But He kept on laughing.

Then, Bibi Lajo intervened and requested Him, "They are asking You something. So, are You going to continue just laughing? Or are You going to tell them something?"

So, Sawan Singh Ji Maharaj said, "Bibi Lajo, every day — morning — they are asking me to shower Grace on them. Now, every day — morning — between three and six, I carry this basket on my head of Grace, and I carry this Grace to each and every devotee. I go there. Someone is sleeping, someone is snoring, someone is doing something, and for

very few who are meditating a little bit, I do shower Grace on them. Now, yet, they are asking me to shower Grace. Saints come into this world to shower Grace. That is the only thing They do."

So, that Grace is showered upon a disciple, not by asking by word-of-mouth, but by the devotion. So, wherever the devotee is, in whichever corner he is doing his devotion, that voice is being heard by the Master and the Master is definitely showing Grace on that devotee.

Koyi na jam se baachiya, naam bina dhari khaay.
Koyi na jam se baachiya, naam bina dhari khaay.
Je jan birahi naam ke, ta ko dekh daraay.

Radhaswami.

25

Meditation Talk
09 Jan 2022 Morning

Our Fate Karmas From Previous Deeds Are Preordained And Are Our Responsibility To Redeem

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The fourth Sikh guru laid the foundation of the Amritsar Temple in Punjab. And it was completed by Guru Arjan Dev Who was the fifth Sikh guru. That temple, the Golden Temple, is a replica of the Amritsar, which is in Par Brahm. And when the architect of that temple and the technician was not able to understand how it was to be made, Guru Arjan Dev Ji helped him. He went to Guru Ram Das Ji and Guru Ram Das Ji initiated him and took him to Par Brahm and he had a first-hand view of that temple. And once he had seen it, he could not forget that. And he made this as a replica.

* * *

There was a king and he had three daughters. And he called all the three daughters and he asked the eldest daughter first as to whose food she eats? So, she said, "I'm eating the food that you are providing and you are giving the sustenance to me."

So, the second daughter also, he asked the same question. And she also similarly replied.

Then, when he asked the third daughter, she was more spiritually inclined. And when he asked her, she said, "Whatever I am eating is mine. It is because of me. So, whatever is preordained for me, whatever God has wished, I'm getting that. So, it is really my previous deeds that I am getting this sustenance from you."

So, when she said that, the king felt very bad, and he kept it in his mind. Later, he got the two elder daughters married. And he got them married in a similar stature, of a prince of another kingdom. But, when it came to the third daughter, he had this ill will against her and he called the brahmin. And he asked him to search for a suitable bridegroom. And he said, "The bridegroom should be of a high stature, but he should be suffering from some major ailment."

So, according to his instructions, the brahmin searched various places and, after about one year, he found a bridegroom who was meeting the requirement of the king. So, he was a prince, but he had leprosy. So, that brahmin spoke to that king, the father of that

bridegroom and there he set all the details and he fixed the marriage with the king's youngest daughter.

So, accordingly, on the date of marriage, that bridegroom came and he had bandages on his hands and legs because, in leprosy, you lose your fingers and toes. So, he had bandaged all his hands and legs and he had come dressed for the marriage.

So, when they were doing the marriage rituals, the girl noticed that, indeed, he has a problem and she realized what the problem was. But she felt, "It is destined for me, and that is what God has set out." So, she willingly accepted that.

So, accordingly, the marriage ceremonies were over and then she went to the house of the bridegroom. And when she saw that he was a prince and he, otherwise, was well off and it was a good family. But only he had a physical problem, which was this leprosy. So, what she decided was that she should go on a pilgrimage and go around and see what she could do with that illness of her husband.

So, she told her father-in-law that she did not want the luxuries of the palace and, instead, she had decided that she would be taking her husband and they would be going on a pilgrimage to different places to see if she could have him cured.

So, they set off like that. But, because he was suffering, he could not walk much and there was a lot of oozing from his wounds. So, what she did was, she prepared a small cart in which she put a basket and made him sit there. And she pulled that cart. And that's how they would cross about five to ten kilometers every day when thay go from place to place. And, then, wherever they went, then she would get some food. She would ask for some food, and then both of them would eat and, like that, travel.

So, that way, they would stay in the night in a temple. And then, she would ask for some food in the morning, and have the food, and then move. And then travel about ten, fifteen kilometers. Again, stay in a temple in the night. Like that, for about fifteen, twenty days, they traveled. And they reached Amritsar.

So, they reached Amritsar, and when they went in the Golden Temple inside the gate, there was a big tree of berries. It is there even now. And the branches are breaking away, so they have tied it at various places. But that tree is still there.

So, she made her husband rest below the tree and she went out to get some food.

Now, when her husband was sitting there, he observed and it appeared to him that, when the crows would take a dip in the water, the holy water of the Golden Temple, it appeared to him that they were becoming white. The black crows were going for a dip, and when they would come out, they were appearing white and they were flying away as white crows.

So, he felt, "Indeed, there are some magical powers in this water. And, perhaps if I take a dip, maybe my problems will be solved. My ailment will be cured."

So, he somehow managed to walk or crawl onto the staircase, and he went to the reservoir of water. And there, he started sprinkling water from there on himself. And, as he kept doing that, gradually, his leprosy, his ailment, started getting cured.

So, he had this bath and he was well. He got well there and his hands and legs, everything, became normal, like they were before. So, he was very happy to see his full limbs and fingers, toes, and he walked back to that tree and he sat beside that basket in which he was being towed.

So, she had gone to get food from the market and she got some puri bhajee from there and it took some time for her to get it. By the time she came back, he was sitting next to the basket. And she saw that basket was empty and there was nobody there. And this young, handsome man was sitting next to the basket. She did not recognize him and she asked him, "Where is that person who was there in this basket? Have you thrown him in the water, or where has he gone?"

So, she still did not recognize him and he told her, "I am that very person." But she refused to believe because he had dramatically changed. And she felt, "No, you have done something." She told him, "You may have done something to him. Tell me the truth or I will take you to the king and complain."

So, she refused to believe him and she took him to Guru Arjan Dev Ji. And when they went and they met Guru Arjan Dev Ji, she told Him, "I don't believe this person. He is saying he is my husband, but my husband had leprosy. And I feel he has done something and I don't believe he is my husband."

So, Guru Arjan Dev Ji explained what had happened to her, and He told her, "No, indeed, I had observed that the black crows were becoming white in the holy Amritsar reservoir and that is why he decided to take a bath in it. And when he sprinkled water, he got cured. So, he is, indeed, your husband. You should accept him."

So, she was very happy and then both of them returned to their kingdom.

When they returned, his father was also very happy and he handed over the throne to him and he became the king of that place and she became the queen there.

So, after about ten, fifteen days, of him taking over the throne, she felt that perhaps her father may be repenting or feeling bad that he had her married away to someone who had leprosy. So, she felt, "I should go and tell him so that he understands what has happened and he stops repenting."

So, her father was very pleased to receive an invitation and he had been feeling very bad about what he had done. So, he accepted the invitation and went to her kingdom.

When he arrived there, she took flowers and put flowers at his feet and bowed down to him. And then, with all respect and hospitality, she took him inside in her palace and made him sit on the throne.

He was crying there because he was feeling that he had, in fact, betrayed her and he had thought ill of her. So, when he told her, "Yes, I am feeling bad about what I did and I got you married like this." So, she said, "No, you should not feel bad. Because whatever happened was preordained. It was in my fate that that was to happen. So, you should not carry the guilt of that." And then, she took his blessings.

So, her father told her, "Yes, indeed, what you had said earlier was correct, that whatever you are eating is actually yours and that is preordained for you. And you are going as per God's Will, which is preordained for you. And despite me having you married to a leper, in fact, you have taken the trouble of curing him and you have become a queen. So, indeed, you have got what was destined for you. So, I am very happy and pleased that you are a queen now and your husband is a healthy king."

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So, a lot of time has gone. The time is good, it is quiet. So, let all of you close your eyes and sit for meditation.

26

Meditation Talk
09 Jan 2022 —Afternoon

The Three Boons Given To Kal To Insure The Movement Of Souls Through The Karmic Entanglement And Delusion Of Maya

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It is said that God Almighty, before He gave the souls to Kal, asked all the souls whether they would like to go in this world of Kal? There was a small number of souls that were going to be sent into this world of Kal. In that, about seventy-five percent agreed and they wanted to, of their own will, come into this world of Kal. But twenty-five percent did not want to come. So, God Almighty addressed those twenty-five percent and told them, "Kal has done a lot of austerities. He has stood on one foot and on one toe for seventy chaukriyugas. So, one chaukriyuga is four yugas. So, he has done a lot of austerity and has asked for this boon which I have granted." So, He said, "All of you go into this world of Kal, and if any of you are unhappy there and want to come back, then I will come Myself to fetch you."

When Kal got all these souls, he sat with Maya and explained how everything is going to work here and how things will be set out. And after he explained everything, he went in the Sweth Sunn. And there he sat for meditation on God Almighty.

So, thereafter, Maya, first, with five elements, decided to make all these lifeforms. And first, she made the 'three' — that is, Brahma, Vishnu, and Mahesh. So, she had made 8.4 million lifeforms with the help of these three, that is, Brahma, Vishnu, Mahesh. They put the souls in all of these lifeforms. That way, there were 33 million lifeforms of plants and trees with one element; and then, of two elements, there were insects. There are 2.7 million lifeforms of insects. Then there are 1.7 million lifeforms of birds; and 9 million forms of water, animals which are there in water; and another 4 million were the rest which include all the human beings and other mammals, and including gods and goddesses.

So, that way, this massive creation of 8.4 million lifeforms was made. And, in this then, the duties were set out. The duty of Vishnu was to sustain all the animals, all the beings; and the duty of Brahma was to create and give life; and the duty of Shiva was to end that

particular lifeform. So, death was with Shiva; and life to be given again was with Brahma; and sustenance was given to Vishnu.

So, now, the entire creation was made. But since the soul had come in fresh and they had no karmas. They were very pure. The mind and soul were very pure. They were not doing the karmas, so the movement between the 8.4 million lifeforms was not happening. So, Kal did meditation for another sixty-four chaukriyugas.

So, he did this austerity and he asked for three boons to be granted to him. And God Almighty granted him those three boons. The first one being that nobody remembers the previous life, that everyone will remember only in that lifespan. The memory would only be of that particular lifespan. Thereafter, he asked, "Whoever I place in whichever lifeform remains happy in that lifeform." And the third, since he had heard that God Almighty had told the souls, "I will come to fetch you if you ask Me to come. If you require to come back." Kal said, "I know that you will come into these worlds to take these souls back. But when You come, You should not perform any miracle."

So, that way, this creation started moving and everyone got into this delusion. And everyone was going about their own lives, back and forth in this ocean of life and death. And when the soul goes through all these lifeforms, that soul, that jiva, is given a chance as a human being to get free from this ocean of life and death.

So, the only lifeform in which this is possible to get out of this ocean of life and death is the human being because the human has five elements — the fifth being the element of sky, which gives the ability of intellect. And because the human being can think and has that intellect, he has the power to withdraw from this world and get out of this.

So, if that human being gets the company of the Masters then, sooner or later, he will be able to go back to God Almighty.

So, we should also make our effort to go back to our True Home and get out of this world — get out of this delusion.

The Masters say, "Do your own work. And do your work to get out of this world and go back to your True Home and your True Place. Don't get stuck and entangled in this world doing the work of others."

Because we know that when we come into this world, we come empty-handed. When we are born, we are empty-handed. And when we die also, we are empty-handed. We leave back everything that we have created or worked so hard for. We know that we get everything in this world, whatever is built around us, whatever we accumulate, that is all according to the Pralabdh karmas that have been set out for us. So, that has been given

by Kal and Maya and we work towards that. And, at the time of death, we have to leave all of those things behind.

So, Masters say, "When you are in this world you can go about your worldly duties and everything you are doing because that is how your deeds are going to be redeemed. Whatever you have to give and take, you will have to do it. But when you are doing that, don't associate yourself, don't identify yourself with this world." Feel and remember that you are doing this for your Master. And be detached in all of those actions.

So, for leaving this world, Simran and Dhyan are very important because that helps us leave the nine doors and come to the Tenth Door and to go back to God Almighty. So, we have to do our Bhajan and Simran.

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So, the time is good and it is quiet. So, let us make the most of it. Let us close our eyes and sit for our meditation.

27

SATSANG
09 Jan 2022 — Afternoon

Be Cautioned That Kal Can End Your Life At Any Time As The Allotted Breaths Run Out

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The paathi sings the Bani of Sant Kabir Sahib...

Kabeer garv na keejiye, kaal gahe kar kes.
Kabeer garv na keejiye, kaal gahe kar kes.
Naa jaano kith maarihe, kya ghar kya pardesh.

This is the Bani Param Sant Satguru Kabir Sahib. In yesterday's Bani, He had talked about the greatness of Naam. And now, He is giving us a warning. He is making the jiva or the soul aware that the jiva, has come from God Almighty into this world. And, in this world, he has been pulled outward and he is identifying himself with this world. And, as a result, he is having to go into these 8.4 million lifeforms.

So, he goes about doing his deeds in this and incurring karmas. The crux of this world is the karmas. So, depending on what kind of karmas a jiva incurs, he is sent into the next life in those 8.4 million lifeforms.

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There is a reference to Ramayana and Dasharath, who was the father of King Rama. He was a very pious person and he, in the later stages of his life, wanted to take to austerities. He wanted to live as a sannyasi. And in those days, the people — the kings especially — would do this in the late stages of life. They would undertake all these penances and would become rishis and they would hand over the throne to their eldest son. So, like that, Dasharath also wanted to hand over his throne to Lord Rama.

So, when he decided to hand over the throne, he wanted an auspicious date. He summoned his spiritual advisor, Vashisht. Vashisht was a very renowned and very powerful rishi. He was a brahmarishi and he was the human son of Lord Brahma himself. And he was a very attained soul. So, he summoned Vashisht and Vashisht took out a date on the basis of the stars, etc. — and the constellations — and he set out a date that tomorrow, at 11:30, was a good time for the coronation of Lord Rama.

So, that time was determined by him as a very auspicious time for Lord Rama to ascend on the throne. But that time proved to be the time when Dasharath passed away. He died at that moment and that was a time where Lord Rama, instead of ascending the throne, had to go into the forest with his brother Lakshman and his wife Sita.

So, Rama had this sadness of taking his newlywed wife Sita into the forest. And further, he had this sadness on the bereavement of his father. So, he had a lot of sorrow. So, how did that auspicious time prove to be so wrong? That was because it was preordained for Rama to go into exile for fourteen years and he had brought with him that karma to be redeemed and it was preordained.

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So, Kabir Sahib also says — He cites this in His Bani — He says that, "Everything that happens is preordained and everyone will go through the deeds that have been preordained for them."

Each one, when he is born, he carries his karmas — he carries his destiny which is written on his forehead and on his palm. So, each one carries his destiny when he is born. His life will always be cast according to that destiny.

So, Kabir Sahib, in this Bani, is cautioning us — He is warning us and making us aware — that your hair is in the hands of Kal. He can pull that hair, and he can pull your soul up. And he can end your life at any time. Whether you're in the comfort of your home, or whether you are outside, whether you are at any other place, he can do this at any time.

In our ego, we start identifying with everything that we are doing. We identify ourselves with this world, with our belongings, and everything. And we have our ego around it. But at the time of our death, we have to leave all these things behind and there is a lot of repentance.

Aaj kaal ke beech mein, jangal hoyega baas.
Aaj kaal ke beech mein, jangal hoyega baas.
Upar upar har phire, dor charenge gaas.

So, Kabir Sahib is, again, cautioning us. He is saying, "You are being carried away by your ego and, sooner or later, you are going to die. You are going to have to leave this body. Your soul will leave this body."

Here, in the south of India — like in Andhra Pradesh or Karnataka — the body is buried, which is a cheaper alternative. Whereas, in the north of India, it is burned and it is a very costly affair.

So, in the north, it is a very costly affair. My village is about twenty kilometers from Varanasi and there is no crematorium in the village because everyone takes the dead body for cremation to Varanasi.

So, once someone dies, it becomes a very costly affair because right from the vehicle, which will transport the dead body, they charge double and triple charges to take the dead body. Then, for the cremation, we have to go and get those pundits, and then they charge very heavily for doing the final rites and all the rituals. And again, there is this thing that they have where they say that there is no raw food, there is no simple food, that has to be served. You have to give well-cooked food — and by well-cooked, they mean puri and baji and kheer and all these kinds of things. So, it is a very expensive proposition, and you have to feed a lot of people that food. And, besides that, then again, they threaten, "You have to give us various things." So, we have to give them different material things, starting from as low as an umbrella to how much ever they can determine you can afford. They even ask for beds and cots to be taken. And they threaten, "If you do not appease, then the soul of the departed will not get its peace." So, that is why the family has to spend a lot of money to do the final rites there.

So, it is cheaper to do the final rites in Karnataka and Andhra where people bury the dead in their field. And that's what Kabir says, that, "After someone is buried then, after a few months, grass grows on the burial ground and even animals roam on top."

Haad jarai jyon laakdi, kes jare jyon ghaas.
Haad jarai jyon laakdi, kes jare jyon ghaas.
Sab jag jarathaa dekh kar, bhaye kabeer udaas.

He says, "This priceless life that we have — this body that we have — after death, when it is laid on a funeral pyre and that is set on fire, then the body burns and the bones burn like wood and the hair burns like hay and it is reduced to a handful of ashes."

So, we carry this ego about our body, about our being, but it is all reduced to a handful of ashes.

Kabir Sahib says, "This life is priceless. This priceless life has been given to us so that we can use this to get our salvation to get out of this ocean of life and death. But if we forget that main purpose of life and just go around doing all our worldly tasks, at the end of the life, we have to repent when we go empty-handed."

So, we have seen that when a baby is born, he comes empty-handed in this world and, likewise, when a person dies, he has to leave empty-handed. Nobody can take anything from this world with him. So, that is why Kabir Sahib says, "Great people have come into this world and died — like Ravana, like Lord Rama." And these were, indeed, very great kings with a lot of treasures and belongings, but they all left this world empty-handed.

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So, Ravana was a very great king and emperor. And there is seldom a person who has done so much tapasia as Ravana. He was also a very great statesman. So, there'll be no statesman like Ravana. So, he was very rich. He had a very large family. He had one hundred thousand children and he had one hundred twenty-five thousand grandchildren. So, such a great family he had. He was one of the greatest statesmen ever to be born, and one of the greatest tapasvis ever to be born. His children were also very great tapasvis. But, in the war with Rama, in seven days, his entire family was destroyed. And, in the last three days, even he was killed. So, all of this wealth and wisdom and austerities and family, all of that came to an end in a matter of ten days.

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So, we should remember that. And when we go about our worldly tasks and duties and all our relationships, we have to perform these because we have come into this world according to the karmas. We have to have that give-and-take in this world.

But we should not get lost in it. We should not completely identify ourselves with only those tasks and those relationships and duties. We have to understand that we are doing this duty for our Master. And, therefore, we should go about all our worldly tasks and performing all our relationships as a duty towards our Master.

So, when we do that, we will have a good life and, at the time of death also, our Master will come to fetch our soul. And when we go within to the higher planes also, we will be happy. So, we will be happy before death in this world and after death in the higher worlds.

Jhoote sukh ko sukh kahe, maanath hai man mod.
Jhoote sukh ko sukh kahe, maanath hai man mod.
Jagat chabenaa kaal ka, kuch mukh mein kuch god.

So, we come into this world, and when we are getting some form of happiness, when we experience some joy or something good happens, we get carried away and we believe that this is how life is. We get carried away by that delusion. But then later, we are again faced with sorrow. So, like that, joy and sorrow keep coming in this world.

Kabir Sahib says, "We are like the fodder of Kal and he keeps chewing on the lives of all beings because he has been cursed by Dayal also. He will have to chew the souls — he will have to chew one hundred thousand souls — every day."

So, Kabir Sahib says, "We are like are like the snacks for Kal."

In northern India, we have these various types of snacks — like we have matar, and we have chanaa — so, grams which are roasted. And when we eat those, we put some in our mouth and then we have a handful ready. So, as soon as the chewing is over, we put the next handful in our mouth.

So, like that, Kabir Sahib refers to Kal and He is saying, "You are like those snacks for Kal. Some he has and he is chewing in his mouth, and some he is holding in his hand."

Kabir Sahib says, "We have been given these priceless breaths which we are wasting in this world by not doing what we are supposed to be doing." He says, "Every breath we take in a day, we are passing nearly twenty-one thousand breaths which are wasted each day."

So, we have been given limited breaths. Each breath — if we calculate about fifteen breaths a minute — it is nearly 21,600 breaths that we take in a day. So, like that, everyone has been given according to their karmas. According to their destiny, they have been given a limited number of breaths and no one can take even one single additional breath. As soon as your quota of breaths is over, the angels of death come and take the soul.

Kusal kusal hi poochte, jag mein raha na koy.
Kusal kusal hi poochte, jag mein raha na koy.
Jara muyi naa bhay mua, kusal kahaa se hoy.

Kabir Sahib says, "Superficially, we all say we are fine when we meet a person and we exchange greetings and we ask, 'How do you do?' So, he says, 'Fine. We are fine. I'm okay.' But then you spend more than two minutes with him, he will start taking out all his ailments, problems — and then, probably, after twenty-four hours also, he'll still be short. And he'll keep talking about all his problems."

So, Kabir Sahib says, "How can anyone be happy when he has to face two things?" All the time, we are facing our old age. We are going to be facing old age and the ailments and the problems that come with old age.

And, second is, we are always fearful of everything. We fear action. We fear doing anything. So, when we have fear in our heart and we have old age to address later in life, then how can anyone be happy?

Paani keraa budbudaa, as manush ki jaathi.
Paani keraa budbudaa, as manush ki jaathi.
Dekhath hi chip jaayegi, jyon taara parbaathi.

Kabir Sahib explains how our life is. He says, "A human life is like a bubble on water. So, momentarily, when the bubble comes into existence, it looks good but it is very momentary and, within a few seconds, it bursts."

He also gives the example of stars which shine in the night. They look so beautiful in the night, but the moment there is sunrise and there are sunrays, those vanish. So, we don't know which go down, or go into, or where they go? But then, no one can see those shining stars in the day.

So, He says, "Our life is also like that. It is very momentary. And when Kal decides, we don't know, and life will come to an end."

Nidadak baita naam bin, cheth na kare pukaar.
Nidadak baita naam bin, cheth na kare pukaar.
Yeh tan jal kaa budbudaa, bina sath naahi baar.

Kabir Sahib says, "You're sitting here fearlessly and forgetting about Naam and the purpose for which you have come. You are like that bubble on water which will cease to exist in a few seconds."

Kabir Sahib came into this world about six hundred and fifty years back and He did the preachings of Sant Mat.

But then, there were very few people who got initiation and took Naam. So, He was trying to awaken the people. And He was trying to tell them that, for those people, who are lost in the luxuries of this world and forgetting that, it is all momentary. He was cautioning them and trying to tell them, "Without Naam, without that Holy Sound Current, you are only in this momentary existence."

* * *

One of his disciples was Dhani Dharam Das. Dhani Dharam Das, about six hundred and fifty years back, was having a net worth of more than twelve crores, which was a very huge kind of wealth in those days. So, Dhani Dharam Das had good past impressions but he was in these rituals and he was following these rituals and practices. And, twice a year, he used to come to Varanasi and he would have a yajna – he would perform pujas, and then he would donate food to all the religious people and all the brahmins around.

Once it so happened that he and his wife were sitting for that puja and they were performing their rituals. Now, he used to make sure that the wood which was burned in that ritual was first washed so that it was clear of any living insect or anything, and then it was burned. He was very careful to see that he was not affecting any other life.

So, when they were sitting for the ritual, Kabir Sahib appeared there and they were doing this puja of various deities. The brahmin was performing the rituals. And some of the idols were small, some were big. So, like that, they had placed the idols, and they were worshiping those idols.

When Kabir Sahib came there, He referred to these idols as a 'quarter kilogram', 'half a kilogram', 'one kilogram'. So, He said, "This is a quarter kilogram, this is half a kilogram, this is one kilogram."

So, Dhani Dharam Das's wife was also there and she got offended by this and she told Kabir Sahib, "You are a sinner to refer to deities, gods, like this. You are making a sin and we are performing these rituals, we are performing this puja, and we are giving a donation of food. So, we are doing a good cause. But you are a sinner by saying such things."

So, when they said that, Kabir Sahib told her, "Whatever you are making as an offering to these idols, have they ever eaten what you have offered? If they have not eaten, then what I am saying is not wrong. They are indeed a half kilogram, one kilogram, or a quarter kilogram."

Kabir Sahib also said, "You are saying that you are doing a good deed by giving food to everybody, but then you are killing so many living things by doing this."

So, his wife said, "No, whatever we are offering is thoroughly cleaned and we are making sure that we don't kill any insect or anything with it."

So, Kabir Sahib took them to the wood which was there on the side, and then He performed a miracle where He asked them to cut one of the wooden blocks there. So, when they cut it, there were a lot of insects inside. There were a lot of living insects inside. So, when He did this, Dhani Dharam Das was shocked. And it did affect him when he saw that, indeed, there were so many insects that would have been killed if that wood had been set to fire. So, he felt in his mind, "What this person is saying is right. And what he mentioned earlier also about the food being offered to the idols, even that is right." But before he could talk to Kabir Sahib, Kabir Sahib vanished from that place.

So, Dhani Dharam Das felt, "Maybe he has left today, but he will come back." So, where he used to offer this food for a day to all the needy people and the brahmins, he continued to offer every day in the hope that Kabir Sahib would come and visit there.

So, Kabir Sahib did not come and, after a few days, then he returned home — Dhani Dharam Das returned home. And even when he was at home, he was thinking about what had transpired there and he was keeping on thinking on what Kabir Sahib had told him. In fact, that affected his food also.

So, looking at his worry, his wife said, "Don't worry. Why are you worrying about this? This person will come. It's like, on jaggery, you will always have flies. So, like that, we have money and these people will always come again. We should not worry about it. Instead of doing these rituals in Varanasi, let us go to Haridwar-Rishikesh and do it there. Maybe he has gone to that pilgrimage. So, instead of just offering food, we will also offer

some money and do the donations of money and food. And, for that, a lot of brahmins, sadhus, will definitely come. And he will also come accordingly."

So, he went to Haridwar, and there he started giving donations of money and food every day. And people would come in the thousands, sadhus and brahmins, and they would attend and take those donations and eat that food. But a month passed by and Kabir Sahib still did not come there. So, he felt, "Maybe not in Haridwar, let us go back to Varanasi. Maybe, if we do it there, he'll come."

So, in Varanasi also, they started donating and they were giving money and they were giving food every day. Like that, it went on for a month or so.

Now, when people go to these pilgrimages and, with the number of people that are there, if someone donates free money and free food, it will get over soon. Likewise, Dhani Dharam Das's wealth also eroded very quickly when he started donating this food and money there.

So, when all his money also got over — his wealth got over — and Kabir Sahib still did not come, now, he felt, "It is such a disgrace that I don't have money for the donations any further. I cannot give food and donations and I've still not met Kabir Sahib." So, he felt, "It is better, instead of continuing like this, it is better that I give up my life."

So, he went on a bridge across the river Ganges there and he tied a rope around his waist to a big rock so that when he would do his suicide, his body would not come up. Nobody would ever know that he had died. So, he went on the bridge to jump.

So, when he was tying this rope around his waist to make the final jump, Kabir Sahib appeared. And just while he was tying the knot on his waist, he saw that Kabir Sahib was there and he bowed down to Kabir Sahib and he said, "You have come so late. You have come now. And I have been searching for you and now my wealth is over. I have nothing to offer to you also."

So, Kabir Sahib told him, "Yeah, that is okay. Now, the jaggery is over, so flies are not going to come. So, now I have come, therefore, you come with me."

Then He initiated Dhani Dharam Das Ji and his wife. And, after that, Kabir Sahib used to go to their house.

Dhani Dharam Das had a lot of good impressions from his previous births. Kabir Sahib has said that He had taken birth four times to awaken Dhani Dharam Das. And in four such previous births, Dhani Dharam Das had still not come on the Path. And it was in this life that Dhani Dharam Das finally got his initiation and had Kabir Sahib as his Master.

Raat gavaayi soy kar, divas gavaayo khaay.
Raat gavaayi soy kar, divas gavaayo khaay.
Heera janam amol tha, kaudi badale jaay.

Kabir Sahib says, "During the day, we spend our entire day in eating and drinking the whole day. And the night goes in sleep. That way, our whole life has passed away for our eating and sleeping." So, Kabir Sahib says, "Such a priceless life has been given — such a jewel of life has been given to you — and you have thrown it for a penny."

So, He says, "You're wasting your life eating, drinking, and sleeping. And that is what, actually, animals are doing. They are spending their whole life eating, drinking, and sleeping. So, like that, you as a human being are also wasting your life in eating, drinking, and sleeping. You should be aware that you are a human being and that you have come for a higher purpose. And what is that purpose? That purpose is to get salvation from this ocean of life and death. You have to take that priceless Naam and accumulate that wealth of Naam which will help you go further beyond this life."

Kae khaana kai sovanaa, aur na koyi cheeth.
Kae khaana kai sovanaa, aur na koyi cheeth.
Satguru shabad bisariyaa, aadhi anth ka meeth.

Kabir Sahib says, "What we are spending our whole life in is the thought of food and drinking and sleeping." So, either we are thinking of food or we are thinking of sleeping. And that is how we are wasting our entire life.

He says, "You should, instead, use it for the purpose for which it has been given — which is to manifest the Naam within. That is a wealth of Naam that you will accumulate which will help you here and will also take you back to God Almighty."

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So, nowadays, doctors have made it even more difficult. They say that, if you have diabetes, then you should eat every two hours. Now, if you start eating every two hours, how are you ever going to do meditation? Because one becomes very lethargic after food. And, like that, you are continuously eating. So, this is not a correct practice.

In the Vedic system, the vaidyas in India say, "You should at least give a gap of food – after a meal – you should at least give a gap of four hours before you eat anything. And that helps in your digestion."

Now, a few months back, I was suffering a lot. I also have high sugar levels and I have diabetes. So, I was finding it very difficult a few months back when I was having a very, very dry throat and a very dry mouth, and there was a lot of heat in the body. So, I changed my diet. I started eating a handful of sprouts in the morning with cucumber or something

like that — but raw, raw sprouts in the morning. And then, I have one green tea and little — very, very little — snacks in the afternoon; and at night, one chapatti and a little rice — so, one cooked meal and one raw meal. This is the way it is and believe me that a lot of changes have happened in the body. I followed this Vijaywada that is, this naturopathy. They have naturopathy and there they insist that you should eat only raw food. So, I am following that and I feel that it has brought about a very drastic change because now I don't have that kind of heat in the body. The saliva formation is also fine. My breathing is much better because I used to feel a lot of swelling in the night. Earlier, I used to have this sweating and I was finding it difficult to breathe also.

So, with this kind of a diet and this discipline in the meals, I'm finding it much easier now and it is much better for the health also.

So, we should have, preferably, one meal a day — one cooked meal. We should not eat more than one cooked meal a day. And we can have one of raw sprouts or something like that as the second meal. That is all we should be eating. That is more than enough for our body and for everything.

So, for this ailment, I used to have this heat in the body — this acidity in the body — and for that, I had also gone for a treatment in Coimbatore. There is a very big institution there, Vaidyagrama, which has ayurvedic medicine. They treat you very well there and they do panch karma and a number of other things — and it is very good also. You feel much better, lighter. A lot of other disciples have also gone there. And I felt very good there. But it still did not cure that heat that I had in the stomach, though they used to give me almost a cup of oil to take with tea. And there were a lot of other treatments that they gave for all of that, but it still did not cure that heat. And only when I started eating this raw meal —these raw sprouts — that has changed a lot. So, I believe that naturopathy is much better than ayurveda.

Kae khaana kai sovanaa, aur na koyi cheeth.
Kae khaana kai sovanaa, aur na koyi cheeth.
Satguru shabad bisariyaa, aadhi anth ka meeth.

Radhaswami.

28

Meditation Talk
10 Jan 2022 Morning

Only In This Human Form Do You Have That Fifth Element Of Sky, And This Is The Door To Salvation

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Kabir Sahib has said in one Bani, "O, traveler, get up. The night is over and it is day." So, He awakens us. When we sleep beyond the night, a lot of illnesses also come upon us.

The Mahatmas are trying to point out to the night, that night which are these 8.4 million lifeforms that we have gone through to come to this human life. And now, in this human life, They refer to as the day. So, you have come from those 8.4 million lifeforms through the night and the suffering and you are now in the day of this human life. So, They awaken us now in this day.

In the night, when we go to sleep, we don't do anything. We don't do any work. Like that, in these 8.4 million lifeforms we cannot do anything because there is no sky element in all those bodies. So, we cannot do anything. And now, in this human form, you have that fifth element and this is the door to salvation. You can accomplish your salvation in this life. So, the Masters tell us to awaken now and use this opportunity.

So, after getting this priceless opportunity, if we miss this opportunity in this delusion, then again, we will have to go into that night of 8.4 million lifeforms.

So, Kal sends us back into these 8.4 million lifeforms if we do not take the benefit of that human life. And there are all these 8.4 million lifeforms comprised of around 3 million trees and plants, and about 2.7 million insects, about 1.4 million birds, and about nearly seven hundred thousand water-born animals, and the rest are these gods, goddesses, yaakshas, gandharvas, and even the human being.

So, once we go into these, they have very long lifetimes and we go through those cycles, so it takes a very long time for us to get a human birth again.

Trees have a very long life and, within those trees, pipal trees and bargad*, these trees have very long lives.

** banyan trees*

Like that, in insects and reptiles, the longest life is of the snakes. And some snakes even live for a thousand years. So, the snakes would stay in these mountains where they have not been sighted by any human being. They have very long lives. And just imagine that if we go through all of these 8.4 million lifeforms, how many years it will take, how many centuries it will take for you to get back as a human.

So, Mahatmas, again and again, try to awaken us and tell us that this priceless opportunity which has been given, so long as you can sit, you should sit and do your meditation and make the most of this opportunity.

So, They say, "When you are working for your family, it is the work of the family that you are doing." Like that, if you are working for your office or business, it is the business that is being worked on. Or if we are doing our farming, then again, it is farming work. So, this is not your work. Your true work is for your soul. And if you do not give time to your soul and work for your soul, then you have only worked for others.

So, to give salvation to our soul is the true work as a human. And the Simran and Dhyan are the only means of getting that salvation.

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So, the time is good and we should make the most of it. Let us close our eyes and get connected with meditation.

29

Meditation Talk
10 Jan 2022 —Afternoon

If God Almighty Feels That He Has To Awaken People In This World, He Sends The Saints To Do This Work

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Dadu Dayal was a very attained Saint Who hailed from Rajasthan. It is said that when Dadu Dayal was five years old, his Master manifested and He wanted to give him initiation. So, when he was playing with his friends at the young age of five, his Master wanted to take him aside and give him initiation, but He said that, "In this child's intellect, I don't want to get initiated." So, he was later initiated. He was a very simple person and He was a great Saint.

So, He used to only wear one dhoti. And that, He would wear half the dhoti below His waist and, with the other half, he would cover His upper body. That was the only type of clothing He would wear. And He would shave His head

Two pundits who looked at their auspicious date to get initiation. They were influenced by what they had heard of Him. So, they were influenced by His Satsangs. And looking at the auspicious time, they decided to go to Him and take His initiation.

So, when they went to meet Him at His ashram, when they were entering the gate, He was also going out in the morning to attend the nature's call. So, both of them, they crossed each other — the two pundits and He crossed at the gate.

So, when He was crossing, seeing He was bald because He used to shave off all the hair on His head—and in Rajasthan, it is considered inauspicious when you cross paths with someone who is bald or who has shaved his head. So, the cure for that inauspicious omen is that you have to knock on the head of that person, that bald person. So, both of them, when they saw Dadu Dayal crossing and He was bald, they thought it was an inauspicious event that had happened and, because of this, whether they would get initiation or not. So, each of them knocked on the head of Dadu Dayal. So, Dadu Dayal stood there quietly while the first one knocked His head. And then He patiently waited for the other one also to knock on His head.

So, when the two pundits went inside, it was a simple ashram and there were very few people. So, when they went inside, they asked for Dadu Dayal. And they were told that

He is coming in some time. They were asked to be seated in the small hall of that ashram. So, they waited for Dadu Dayal to come.

Now, Dadu Dayal, meanwhile, was attending nature's call, He came, got fresh, had a bath, and then He came to the hall. And those two people, when they saw Him, they realized that it was the same person whom they had crossed at the gate. And both of them had knocked on His head. So, they were seeking initiation from the same person.

So, both of them were repenting in their mind, that they had done this deed on Dadu Dayal. And they were wondering whether He would forgive them for that and whether He would give them initiation? So, they were worried. And looking at their worried faces, Dadu Dayal said, "Don't worry. You have not done anything wrong. Even when we buy a small pot outside, we go to the potter. We knock hard on the pot and see whether the pot is fine. So, you have come to make a Guru, so it is your right to knock on His head and check if He is okay!" So, later, Dadu Dayal gave them initiation and explained on the Path. And, with a lot of respect, he saw them off.

That is why His name was also Dadu Dayal. And He was a very simple and straightforward person.

So, that way, Saints come into this world. They are sent by convention by God Almighty.

These Saints are souls Who are there in the higher planes. And when God Almighty feels that He has to awaken people in this world, He asks Them to come into this world.

Saints are thought to be the incarnations of God Almighty. But God Almighty never takes an incarnation in this world. In fact, Sach Khand and Sat Lok are planes where, if one goes after their death, if someone goes there, they never return into the lower planes.

So, Saints don't come from Sach Khand. These souls are in the lower planes. And those attained Souls in the lower planes are sent by Sat Purush into this world. And those Saints come and awaken the lost ones here. And amongst those people who realize themselves, who get salvation, amongst them only, then there are souls who come back into this world to awaken others.

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The time is good, so let us make the most of it. Let us close our eyes and get connected to Simran and Dhyan.

30

SATSANG
10 Jan 2022 — Afternoon

Go With Love And Go Fearlessly On The Path Of Devotion

The paathi sings the Bani of Sant Paltu Sahib...

Lok laaj kul chaad ke, karlo apna kaam.
Lok laaj kul chaad ke, karlo apna kaam.

This is the Bani of Param Sant Satguru Paltu Sahib. Paltu Sahib is talking about Reality and saying, "When you are doing your devotion, you should leave all your caste, creed aside."

Paltu Sahib says, "We have to go and surrender to the Masters. We have to leave all our ego set around our caste, create, our stature and status in society. We should leave all of that aside and go and surrender at the feet of the Masters."

When we go with all the humility and believe that, yes, we are, in fact, the lowest of low, and all others are better — and we go with that humility at the feet of the Master — then, we get success in our devotion.

So, we should go with all our humility and we should have love for one and all because there is not a single soul and a single cell which is devoid of God Almighty. So, we should not make a distinction between friend and foe, or enemy, in any other manner. We should not make distinctions. We should try to equally love everybody.

When we are seeking love of God Almighty, then we have to learn to give love. And as we give love, we will be able to get love from God Almighty. Every day, first, we have to be the givers of love, and then God Almighty will shower His love on us.

If we think that we will oppose somebody, but he should love us, that is not possible. So, only when we give love, we get love in exchange.

When we tread on this path of devotion, we face a lot of criticism from our families and, many times, we are told, "Don't go to the Satsangs because, in the Satsangs, we are people of higher stature and we are people of higher caste and creed. And lower caste and creed

people come, people come of lower stature in the Satsang. And then you sit shoulder-to-shoulder with such people and you lose our stature. So, instead of going and wasting time in the Satsang, you work towards improving your stature and status in the society."

When we throw away all such thoughts from our mind and go with a very pure heart at the feet of our Master, then the Master also reciprocates. God Almighty reciprocates by giving us a lot of love.

So, Paltu Sahib says, "Go with love and go fearlessly on the path of devotion." If you are fearful about what others are thinking, what others might say and what others might feel, when you are doing your devotion, then you will not be able to be successful on this path of devotion."

Kar lo apana kaam soch mohi vaa din keri.
Kar lo apana kaam soch mohi vaa din keri.
Jehi se kaul karaar kaul se apana heri.

He says, "Go on this path of devotion with love and affection and go fearlessly on this Path and do your true work for which you have come."

He says, "When we are in the womb of our mother, we have prayed to God Almighty and we have promised Him that when we come out of this womb of our mother, we will pray to Him. We will do His devotion."

When the baby is in the womb of the mother, it is supported by the Holy Sound Current and it can see Light and it can hear that Sound. It is in the womb supported by this. And because it is connected with the Sound Current, it can see all its previous births. It can understand what all it has gone through in different births and how it has come into this womb.

There, it witnesses all of its previous births and it sees everything and all the difficulties it has gone through — and all sufferings it has gone through — in so many different births and it sees that it is in this dark enclosure of the womb of the mother. So, after going through all that suffering, it is still in this dark enclosure.

So, it prays there to God Almighty because it is witnessing all of that. The soul prays, again and again, to God Almighty and says, "Please, relieve me from this dark place. Please, get me out of this dark place and I will do only Your devotion. I will not do any other thing."

When, at the end of nine months, when the baby gets its birth, Maya puts the veil of delusion on it and, whatever connection it had with the Sound Current, that ceases and it cannot see the Light and cannot hear the Sound Current. It is now covered by the veil of delusion of Maya.

So, with that veil of delusion of Maya, the jiva can no longer hear that Sound Current. It cannot see that Light or hear that Sound Current. So, as soon as baby comes out of the womb, it starts crying.

The baby cries because it suffers the loss of that Light and Sound which it was experiencing. So, all that experience stops and that is why the baby starts crying. But all the family members rejoice because the baby is born.

So, Kabir Sahib says in His Bani, "When you were born, you were crying and everyone else was rejoicing and laughing. But now, do something in this lifespan that, when you die, you go rejoicing, and everyone else cries for you." So, you do something where you can rejoice and the whole world and everyone around cries and they miss you.

When does the world cry? The world cries when a devotee, when a Saint, leaves His body. They miss that Saint, and that is why the world cries. Otherwise, only the family members cry. Because if you have not done that devotion, it is only the family members who will miss you. But the world misses you when you are a Saint, when you have done your devotion.

Keeno bhakti karaar janam tab maanush paayo.
Keeno bhakti karaar janam tab maanush paayo.
Mouka hai so cheth, garb ke beech kari aayo.

Paltu Sahib says, "In the womb, you made your declaration. You made your promises and you came into this world. But once you have come into this world, you have forgotten your promises. You have forgotten that declaration and you have become lost in this world."

Once you have come into this world, you have been covered by the veil of delusion of Maya and Kal. And, as a result, you have got entangled in all of the things around you. You are now carrying a huge burden of all your karmas and all your entanglements on you.

Paltu Sahib says, "You have given your promise to God Almighty and He has given you this priceless opportunity of a human life. So, now that you have come here, you should follow that promise which you have made and make use of this life which has been given to you."

You are not this body. You have to understand you are the soul. This body is just like a vessel which you will be using during your lifespan and it has to be left and thrown behind. You are the soul, so you have to work here for your own self, which is your own soul.

Mahatmas say, "It is with your power that the sun is shining. It is with your power that there is brightness and light everywhere. And you have completely forgotten your power.

You have encased yourself in this body and become a jivatma. And you are now not enjoying that kind of a power which you really have and what you are."

So, He says, "Realize yourself — realize your True Self. And remember and be thankful to what God Almighty has done for you. He has taken care of all of your needs. Before you were born, He has made sure that you have a house, you have a shelter, you have food. He has taken care of your every need. But, once you have come into this world, you have completely forgotten Him."

Audhe baasan maahe neer jinh liyaa ubaari.
Audhe baasan maahe neer jinh liyaa ubaari.
Takah taj ke raho kusal ka hoy tumhaari.

Paltu Sahib says, "When you were like the inverted vessel with your head down and your legs up in the womb, your God Almighty helped you. He relieved you from that place."

So, that great God Almighty has relieved you from that place. And you have made so many promises to Him that you will do His devotion. But when you have come out of that place, then you have completely forgotten Him. Now, you are lost in your own ego about 'me' and 'myself' and 'mine'.

Today also, you sit and do your meditations for two hours and you pray to God Almighty. Like He has taken care of you before you were born, He is also there today to take care of your problems, to take care of your worries. Even today, He will help you in this worldly way.

But we forget Him here and we get lost in our ego about 'me' and 'mine'. And when we do that, He gets annoyed and He stops that Grace which He would like to shower on you.

So, today also, if we sit for our meditation for two hours and we remember Him, then He will definitely take care of us. He will take care of all of our problems.

Jagat hase tho hasan de palatu hase na raam.
Jagat hase tho hasan de palatu hase na raam.
Lok laaj kul chaad ke, karlo apana kaam.

Paltu Sahib says, "When you do your devotion, forgetting all of the status and stature — and you do it fearlessly and with humility — then, even though the world will laugh at you, God Almighty will see your devotion and He will take care of you."

He says, "God Almighty is worried about you, and if you turn your face towards God Almighty, then He will be able to shower His Grace on you and your path will also become easier."

Each and every soul is the son of God Almighty and, in this world, when each of those souls are going into different lifeforms — and suffering in those lifeforms — you can imagine how a father would feel about their son going through this kind of suffering.

So, God Almighty wishes that you realize your Self, you do your meditation and come from your nine doors to the Tenth Door and realize your True Self. And you do your devotion fearlessly and with all humility.

When we come from the nine doors into the Tenth Door, we first see our own selves. We see our soul. That soul is in the form of Light. And when we see that Light, we realize that we are not this body and we are not these senses, but we are the soul.

So, then, automatically, the love that we have for this world gets redirected to our Satguru, the Master, and God Almighty.

Jagat hase tho hasan de palatu hase na raam.
Lok laaj kul chaad ke, karlo apana kaam.
Tan man lajja khoyi ke bhakti karein nirdhaar.
Tan man lajja khoyi ke bhakti karein nirdhaar.

Again, Paltu Sahib says, "If you do your devotion, you should do it fearlessly and you should do it with all humility. You should not carry your ego around you, about your status or your caste or creed or any other such thing. Do it very humbly, thinking you are the lowest of low. And do it fearlessly. Then you will be successful on your devotion."

So, do it fearlessly, and what happens is, there are many people who take initiation but, after taking initiation, they still don't have faith in their Master. If there is some festival, then they get busy with that festival. If there is Navratri as a festival in India, for nine days then they get into fasting. And like that, they also worship their deities and other gods and goddesses. So, that way they never develop their devotion and love and affection for the Master, and faith in Him.

So, many devotees do this fasting, and there are different types of fasting. But what is the use of fasting if you eat more than what you would otherwise normally eat? Many people, on the day of fasting, end up eating a lot of potato because potato, cooked in a certain way with black pepper and rock salt, or other ways, is not considered as a break of their fast. So, they eat loads of that. Also, sweet potato is not considered a break in fast. So, again, that is also eaten. You end up eating double of what you normally eat. So, what is the use of fasting then?

If people fast, it is very good for their health also — but then fasting is when you actually don't eat anything, you just stay on water the whole day. Then, that is a fast. If you have eaten anything, then you are not fasting anymore.

The stomach has to get rested, that is, this jatharagni, which digests the food in the stomach, that should get rested. And, for it to get rest, you should not eat anything, only on water.

You can, perhaps, take some lemon with it, or you can take honey with it. In Vijaywada, they make us fast and people fast for seven to eight days, ten days, and there they give water with only honey. There nothing else is given. And once people start drinking that, for seven, eight days, ten days, you don't feel a need of eating anything and your weight keeps reducing. So, fasting is good when your weight is reducing. If you end up putting more weight on during fasting, then there is no point in fasting.

Mr. H. M. Singh has gone there and he has reduced fifteen kilos by going there. And after that, now, he is maintaining his diet. He doesn't allow his weight to go up.

So, that is how your weight has to reduce with your fasting. If, with fasting, you increase your weight, then there is no point in fasting.

If you stay on a diet of only water and honey, in a matter of eight, ten days, you will lose substantial weight — perhaps even eight to ten kilograms will get reduced — and you won't feel weak and your weight will also reduce and you won't even feel hungry.

So, it is important to reduce weight. Once weight reduces, your ailments and your problems — physical problems — also reduces. The illness that we have, that also reduces with weight. As you put on weight, your illness and all your problems — physical problems — increase. Even if you take a lot of medicines, they will not come down. So, you have to focus and reduce your weight.

Bhakti karein nirdhaar lok laaj n mano.
Bhakti karein nirdhaar lok laaj n mano.
Dev pitar mukh khaak dari ik guru ko jaano.

Paltu Sahib was staying in Ayodhya where there was a lot of idol worship and a lot of rituals. So, Paltu Sahib says, in His Bani, "You sacrifice all your deities, all your idols, gods and goddesses, and sacrifice all the pitra, which is the puja or the offerings that we make to our ancestors. So, forget all of that. Leave aside all of that — cast it away — and do your devotion of your Master. Just understand Him as everything and do your devotion."

Many of us have this belief that if we are doing some worship of some god or goddess or some idol, and if we leave that and start worshiping our Master, then that idol or that god or goddess will get annoyed with us or get unhappy with us. But you should take out any of this misconception from your mind. Because not a single god or goddess will be

unhappy if you are worshiping your Master because everyone is willingly worshiping the Master.

* * *

Kirpal Singh Ji used to tell this story of Kak Bhusundi.

His guru had told him, "You should go to the Shivalya — that is the temple of Shiva, Lord Shiva. And you should make your offerings and do your puja. And then come back and sit for meditation." So, that was the practice he used to do.

Now, it so happened that, once while Kak Bhusundi was doing the puja of Shiva—the shivling there, his guru also arrived there at the temple.

Now, that disciple noticed his guru had come there but he ignored the guru, thinking that he was doing the puja of Shiva there, so there was no need to take the blessings of the guru or bow to him or even greet him. So, he continued with his puja and his master waited for some time. And then, disappointed, his master walked away from the temple.

When he walked away from the temple, Shiva, whose puja that devotee was doing, he himself cursed that devotee and said, "When your guru has come, you have not even bowed to him. You have not even greeted him and you will go into the life of a crow."

So, when his master heard of this, he came running back to Shiva and he pleaded with Lord Shiva that he should not curse his devotee because, finally, a guru is a guru. And he felt very sad that his disciple had been cursed by the god. So, he requested Shiva and he pleaded to Shiva that he should take back that curse.

But Shiva said that he would not take that curse back and that this devotee would have to be born as a crow because that should set an example if someone disrespects his master. And that is how that devotee was born as a crow.

And there is a story of Kak Bhusundi who got his salvation from his form as a crow when he was blessed by Lord Rama as an avatar of Vishnu.

So, all this came to light when, as a crow, he was relating this to Garuda, who was the vehicle of Lord Vishnu.

So, he was relating to Garuda and telling him about the inner path. And when he was explaining all of that to Garuda, Garuda wondered how a crow could know so much about the path within and how is he so knowledgeable as a crow?

Then, that crow told him, "This is not this learning of this life. It is the learning of my previous life when I was doing my meditation and I used to go within — and then, I had been cursed to become a crow like this. So, that is when all of this came to light."

So, when Garuda asked him why he was now in the form of the crow, that is when he related this story about how he was cursed and how he had become a crow.

Taj do kul ki reeti khol ghungat ko naachi.
Taj do kul ki reeti khol ghungat ko naachi.
Ved puraan mat kaach kaachani kaachau sachau.

Paltu Sahib says, "When you shed off your inhibitions of your caste, creed, your status and your society, and you cast all this away and fearlessly do the devotion of your Master and God Almighty and dance and rejoice in that love and devotion of the Master, then the Master will also shower His Grace and He will unveil Himself to you."

So, a devotee has to be fearless on this path of devotion and he should cast aside any of his aspirations on what is auspicious, inauspicious, and what is the 'right time', and all of that. No other science of the celestial works on him — astrology or any other thing — because his account is now with the Satguru. His account is with the Master. It is no longer with the Lord of Judgment. So, none of these affect him and he should not get swayed by all of these things and these practices and fearlessly do his meditation.

So, if you are an initiate, then your account is with your Satguru and not with the Lord of Judgment.

But if one is not an initiate and one is a worldly person, yes, all these things affect him because his account is with the Lord of Judgment. And all of these other things affect him.

But you have been initiated and none of this affects you.

So, when you go to your Master, you have to give a resignation to everything else and all your other beliefs that you are holding on to. Now, if we go to our Master and continue with all our other beliefs, hold on to all our inhibitions, then you can neither belong to your Master nor allow Him to belong to you. So, you have to cast aside all of this, resign from all of this, and be one with your Master.

* * *

When I was at Worli, once, I heard the Satsang of Somanath Baba Ji. I had never seen Him or never heard of Him till then. And with that one Satsang, which I sat and listened to, I truly believed that that was the real Path — that was the correct path to go back to

God Almighty. And then I went home — and I had not met Baba Ji and I had not even seen Him — so I went home.

Before that, for two years, I was doing the devotion of Durga. And I had a very big picture of Durga Mata in my house also. I used to regularly do the puja of Durga. One day I used to keep fast of every week for Durga. There is a book of Durga, *Durga Saptashati*, it is called, and I used to read one chapter every day and then I would distribute parshad also.

So, I used to pray and do the devotion of Durga with all my heart and all my conviction. But the day I heard that Satsang, I went and I prayed to Durga and I told her, "From this day onwards, all my give-and-take with you is over and I have got the right path." And with all respect and devotion, I stopped my puja of Durga from that point forward and I used to only listen to Satsangs. At that time, I used to keep listening to the Satsang and then I would internalize the Satsangs when I walked home from there. And, so much so that, within a month's time, the pangs of separation from the Master were so strong that I could not live without going and meeting Him. I could see Him everywhere and I wanted to meet Him. So, I took the address from another devotee and I left my job and I went to Bangalore to meet Him because every day was feeling like one year since I had not met Him.

* * *

So, whatever we are believing, we should truly believe that and take one step — take one step towards that — and we should not be spread across in all our other beliefs and inhibitions. We should go with single-minded dedication on that Path and not get swayed by any other thing.

Subh asubh dovu kaatu paav ki apane beri.
Subh asubh dovu kaatu paav ki apane beri.
Nis din raho aanand kou kaa karihai teri.

Paltu Sahib says, "You forget about all auspicious and inauspiciousness. These are like shackles on your feet." So, break those shackles and do your Simran, do your devotion towards your Master. And if you do that and you go about your worldly duties also with your Simran and your devotion towards Master, nothing in this universe can do any damage or cause you any harm. Because the Master and His Teachings and His Naam works from the seventh chakra upwards. And all the other mantras, tantras, gods, goddesses, everything, are in the six chakras below. None of that can stand before the Naam. So, when you do your Simran and when you do your devotion towards your Master, for any action that you take, then be fearless about it and nothing can harm you.

So, just have faith in the Master. Have that single-minded faith in the Master and take out all the other things that you have in your mind and in your thoughts. And then you will be able to get success on this path of devotion.

Palatu satguru charan par daari dehu sir bhaar.
Palatu satguru charan par daari dehu sir bhaar.
Tan man lajja koyi ke bhakti kare nirdhaar.

So, you should bow down to your Satguru and forget about every other thing. Only worry about Naam and, everything else, He will take care of. He will help you even in the worldly ways.

But we should understand that, whatever we are going through in terms of our happiness or suffering, is all a creation of our Pralabdh karmas and that is how this body has also been cast for us. So, we will have to go through that happiness or suffering as it is made out us or as it is preordained for us. But we should have that single-minded faith, go about our duties of this world, and only worry about Naam. We should not carry worries about any other thing.

So, He says towards the end of His Bani, "You bow down to your Master and, at His feet, you put all your burden and leave it there. You be single-mindedly in the love and affection of your Satguru and He will also, accordingly, be showering His Grace on you and He will be one with you."

Palatu satguru charan par daari dehu sir bhaar.
Palatu satguru charan par daari dehu sir bhaar.
Tan man lajja koyi ke bhakti kare nirdhaar.

Radhaswami.

31

Meditation Talk
11 Jan 2022 Morning

The Master's Grace Extends To All They See Or Touch

In Agra, a father and son, both were devotees of Swami Ji Maharaj. In earlier days, when there were pandemics, like malaria, and plague, etc., people would leave their villages. Because, in those days, the health care services were very poor. There were no hospitals and nursing homes and vaids would find it difficult to go from home to home. So, in those days, people would then suffer for fifteen, twenty days by vomiting and having loose motions and other things and they would expire as a result.

So, likewise, that son was infected by malaria and he was suffering for fifteen, twenty days. And there was no cure. So, his father was sitting by his bedside and weeping. So, he was weeping and telling his son, "You are leaving me in your young age." But that son started laughing.

So, he started laughing and he said, "Now, I can see within. And I have seen that in my previous life, I was a babul tree. And a small twig from my tree was used by Swami Ji Maharaj for His brushing. And as a result, as a good deed, I got this human life by His Blessing. But, since I had come from a very low lifeform, I was not able to assimilate all the teachings and do the Simran and Bhajan in this life. So, now, I am going to pass away and I am going to come back as a human. And when I come back, I will attain sadh, I will become a sadhu, in my next life. So please do not cry because I am going to go to a better place."

So, like that, with the Grace of the Masters, a lot of such lower lifeforms, the souls get their rebirth as a human. And when they get rebirth as a human, though they are human beings, there is an influence of that lower lifeform on them, on their intellect.

Today, the rising human population is also a result of the Grace of Saints. Because, when Saints shower Their Grace on any and every being that is surrounding Them, They give them an opportunity of a human life. Like when They are farming, there are so many seeds that are sowed and so many plants that are there. Each of the plants has one soul. So, there are so many millions of souls that are there, and all of them get liberated from their lower lifeforms with the Grace of the Master. Because then They see and give Their

vision and Their Grace on all Their fields. So, all of them then get a human form in their next life.

So, like, for example, if They ride a horse, then that horse gets converted into a human being in the next life. And likewise, the pets that they have, or the other animals that are there, their livestock, all of those get a right to become a human being with the Grace of the Master.

* * *

There was a calf in Somanath Baba Ji's ashram. He was called Basur Raj. And from a very young age, that calf had this habit of going to Somanath Baba Ji on the first floor. So, as soon as he would have his milk, they would free him. And then, he would, straightaway, run up to Somanath Baba Ji's room. And there, Somanath Baba Ji would give him some bread or something like that to eat. So, he had a habit of going there every time.

So, like that, when that calf grew, Baba Ji said, "You stop him from coming up. You should tie him because he has become quite huge and then he could hurt somebody or push somebody. So, Baba Ji said, "You tie him up. Don't allow him to come up."

So, then, he would keep screaming from where he was tied. And Baba Ji would go down and then give him a roti. So, like that, he would, every day, give him a roti and then he would stroke his head with his hand.

So, one of the satsangis asked Baba Ji, "How come you have so much love for that cow, that Basur Raj?"

So, Baba Ji said, "He was actually a human being in his previous birth and he was in a very rich family also. But, because of some karmas, he had to go in this lower life form. But he had taken Prashad in that time. So, in the next life, he will become a human being and he will attain sadgati, he will become a sadhu in his next life."

So, like that, there are so many other beings, animals who love the Master. Besides human beings, there is a lot of love in the animals also for the Masters.

* * *

So, it is a quiet atmosphere and it is morning time. So, let us make the most of it. Let us close our eyes and do our Simran and Dhyan.

32

Meditation Talk
11 Jan 2022 —Afternoon

For Those Who Do Not Deviate From The Path, The Master Comes At The Time Of Death To Give Darshan And Take Those Souls

This is an incident during the time of Sawan Singh Ji Maharaj. There was an initiate of Sawan Singh Ji Maharaj who was ill for about fifteen days. So, for many days, his illness was not improving so the doctors advised him to eat some eggs. So, listening to the doctor, then that initiate ate eggs for four days. So, at the time of his death, Sawan Singh Ji Maharaj came, but He was annoyed. And He told that initiate, "You have broken the principle. You have broken what was forbidden, you ate four eggs. So, you will have to stay for four days." So, he had to continue in his suffering for four days. And, after that, Sawan Singh Maharaj gave His Darshan and took him.

So, all those who are on the Path, even if they are not doing their meditation and Simran, however, they are connected and they have listening to Satsangs and they are on the Path, they have not deviated from the Path. Then, the Masters come at the time of their death and They give Darshan and take the souls.

And for those who deviate from the Path, they start eating nonvegetarian food and drinking, and they don't listen to Satsangs or do any meditation, then for such initiates, the Masters don't come at the time of their death. And those people then have to take a rebirth in this world. But, because they have been initiated, they do not go below the human form. So, then they have to redeem their deeds in their next lives. And then, they are, accordingly, given birth in a poor family where, from the beginning, they have to go through that suffering. And then, in that suffering, they do their meditation and they come back on the Path. So, in that life, they redeem those deeds — the load of karmas — that they have. But, because they have been initiated, that seed of Naam, that does not get wasted.

So, even though their current Master — Who had initially given them initiation — that Master may not be there, but some other Master then takes them under His fold and they are brought back on this path of devotion.

So, those who meditate for two, two and a half hours, for them, the Master even tells them for three days in advance — that on such and such a day, and such and such a time, I will come to take you.

So, it is necessary for us, therefore, to do meditation as much as possible, to listen to the Teachings of the Master and follow the instructions given by the Masters. And then we definitely get the benefit of that and the Masters definitely come.

* * *

So, the time is good and the atmosphere is quiet. So, let us close our eyes and get connected to Simran and Dhyan.

33

SATSANG
11 Jan 2022 — Afternoon

The Devotee Says, "I Have Made All These Vices As My Friends And I Don't See Anyone Other Than You Who Can Free Me From All Of These."

The paathi sings the Bani of Swami Ji Maharaj...from the book: Santo ki Bani...

Guru main gunahgaar athi bhaari,
Guru main gunahgaar athi bhaari.

This is the Bani of Param Sant Satguru Swami Ji Maharaj. So, in this Bani, a devotee is praying before his Master and he's telling about all the vices that he has. And he is praying at the feet of his Master to get him to get rid of all of these vices.

We are all great sinners and, on our mind, there is this burden of sin, not only of this life, but of so many crores — so many tens of millions — of previous lives. And there are a lot of sins that we are carrying. It is the greatness of the Masters that, in this lifespan itself, They cut off all of these bad deeds, this burden of so much karma that we are carrying. They cut off all of that and then They take the soul up and make it do the meditations and devotion in the higher planes.

We have no idea of how much our Master is taking care of us. If we realize that and if we understand that, then we will start dancing in joy.

So, with each glance that They put on us, with each time They see us, each time we listen to Their Satsang lovingly, and each sentence that They say, and the Parshad that we have from Them, and the Darshan that we take of Theirs — with all of this — each and every time, by Their Grace, They are redeeming a lot of our karmas. So, a lot of our sins, a lot of our previous deeds are getting redeemed by all of this Grace extended by the Masters. And, at the time of death then, They answer to Kal and They tell Kal, "This body we are leaving back here and the karmas are all redeemed and left in your world."

Only the Sanchit karmas are left. So, part of the Sanchit karmas are left, and when Masters take us to the higher levels, at the level of Par Brahm, there those deeds are also redeemed.

You see, there are all these rishis and munis. In their austerities, in their tapas, they have tried to reduce the burden of their sins. And they have spent sixty thousand years, seventy thousand years — some have spent eighty thousand years — doing their tapas and austerities. And, despite that, they have not been able to shed off that burden of karmas.

You can imagine the Grace that is being extended by the Masters on us. When, in such a short lifespan, They are redeeming our burden. They're redeeming our karmas and They are making us entitled to stay in the higher planes. They are taking us to the higher planes.

See, a devotee is a crore of sin. And there are so many sins that are there with each devotee that there is no account of it. It is a countless amount of sin that each devotee carries with him. So, you can imagine the Grace that the Master is extending on the devotee.

He does not look at that side of our karmas and the burden — the fact that we are such sinners. His vision is on the soul. He understands that the soul is a son of God Almighty and he has to be taken back to God Almighty.

When we sit for meditation also, we should pray at the feet of our Master. And we should pray that He graces us. That we are the largest of large sinners. That we are 'gods' of sinners and we have endless sin and that He should forgive us for all of that. And He is all merciful and He should shower His Grace on us so that we can, at His feet, do His devotion.

So, in the Bani, it is a devotee who is saying, "O Master, I am a very great sinner and I have come to beg mercy at Your feet."

So, what are the kind of vices, what are the kind of karmas that we have? That Swami Ji Maharaj has explained in this Bani.

Guru main gunahgaar athi bhaari.
Kaam krodh aur chhal chaturaai,
In sang hai meri yaari.

So, the devotee says, "I have anger and I have lust, and I have guile and I have slyness, and these are the vices that I have made as my friends. So, I have all of these and I have made friends with all of them. So, I don't see anyone other than You who can free me from all of these."

So, in Sawan Singh Ji Maharaj's time also, that way, inside, He gave Darshan to so many people. But outside also, sometimes, one could see His Grace.

* * *

So, there was an initiate Sawan Singh Ji Maharaj and he used to do a lot of meditation and devotion.

Once, he was traveling from his place. He was going to another village. And when he was going on his bicycle, he went about a kilometer and half and there were five people who were blocking his way.

These five people were standing like thugs in the way. And this devotee was scared that his path was being blocked by these thugs and that they would possibly snatch his cycle from him. So, he was worried.

So, he did not remember his Simran. In his worry, he went there and then all of them surrounded him and caught his cycle. So, when they caught his cycle, and they were about to beat him up, at that time, he remembered his Simran — like we all remember our Simran when we have difficulty and when we have bad times — like that, he suddenly remembered his Simran and he started doing his Simran. The moment he started his Simran, all of them vanished.

So, these five vanished and then he saw — he had a vision of his Master coming — in the form of his Master, it was Kal who was coming towards him. And he was shouting that, "Wait." He was shouting to the others, "Wait, wait, I am also coming."

When that devotee noticed this person coming in the form of his Master, he noticed that his turban was different, his forehead was different and his feet were also different. So, he felt, "This is also a kind of a delusion." And he continued doing his Simran.

So, when that figure vanished — while this devotee did his Simran — Sawan Singh Ji Maharaj came Himself. He appeared there. And then He told the devotee, "It is good that you did your Simran and you have been able to overcome these five. And now you are safe. You have been able to overcome these five. And also, it is good that you did Simran and you did not bow to that other figure that was there. That was Kal. Because, had you bowed, then he would have taken all the strength of your practice. So, now you are free there."

So, he asked Sawan Singh Ji Maharaj who these five were and how they vanished when he did the Simran?

So, Sawan Singh Ji Maharaj said, "These are none other than the five vices that you have — that is your lust, anger, your greed, your attachment, and your ego. So, all of these are, usually, all inside, but they had manifested outside and you have been able to overcome them. So, sometimes it happens like this that this kind of test can take place outside also. So, now, they have gone from your within. So, you need not worry about them."

When we do our meditation and we cross our nine doors and come to the Tenth Door — our Third Eye — and we manifest the Radiant Form of the Master within, there, in the form of five-year-old children, these five vices appear — that is the lust, anger, ego, attachment, and greed. All them come in the form of five-year-olds and they bow to you — they bow down to you and ask you for your permission to leave.

So, from that point, the mind is able to then control all of these five when they stop controlling the mind.

Therefore, when you do your meditation also, you should bow down to your Master and you should beg for forgiveness so that your love and affection increases. And when your love and affection increase towards your Master, then you are able to progress faster.

Kaam krodh aur chhal chaturaai,
In sang hai meri yaari.
Lobh moh ahankaar eersha,
Maan barraai dhaari.

So then, He says, "O Satguru, I have got this attachment and status, and the want for more status, and I have these vices. So, please, help me get rid of these."

Lobh moh ahankaar eersha,
Maan barraai dhaari.
Kapti lampat jhootha hinsak,
As as paap kara ri.

He tells his Satguru, "I am a very sly person and I have also caused a lot of hurt to others. In my anger, I have caused grievance to others and hurt to others. Now, I have come at Your doorstep to ask, to beg, for Your mercy."

Kapti lampat jhootha hinsak,
As as paap kara ri.
Dukkh niraadar saha na jaai,
Sukh aadar abhilaash bhara ri.

He says, "I have this ego that I feel hurt if someone insults me. And I feel elated when someone praises me. So, I have come to Your doorstep. Please, shower Your mercy on me so that I look at praise and insult equally."

We always run for our status. We work for our status and for our ego and for accumulating wealth in our greed. And it is that accumulation of wealth which causes desires within us.

So, he begs to his Master asking for mercy to overcome all of this.

Dukkh niraadar saha na jaai,
Sukh aadar abhilaash bhara ri.
Binjan swaad adhik ras chaahe,
Man rasna yahi chaat parra ri.

He says, "I am swayed by my tongue, by the tastes, and I am pulled by the tastes of the tongue — that I like all nice savories and food and I get constantly pulled for that. And that is always on my mind. So, please shower mercy on me so that all food tastes the same and I am not swayed by the tastes of my tongue."

When these ascetics or these sadhus go in the hills and forests, they eat the leaves of neem. And if one eats the leaves of neem for about six months, he will lose the taste of his tongue.

We are pulled by our tastes and the tongue is the cause of us going almost sixty percent outward. It is because of the tongue. We like all kinds of taste. And when something very tasty comes our way, we end up eating more also. And once we end up eating more then, of course, lethargy sets in. Then how are we going to be able to sit for meditation and do our practices?

So, at home also, when we find that salt is less or pepper is less or more, then there are fights at home as a result. So, we should also be able to control our tongue, this sense, this organ. That is very important for us to overcome for getting success in our meditation.

Binjan swaad adhik ras chaahe,
Man rasna yahi chaat parra ri.
Dhan aur kaamin chitt basaaye,
Putr kalittar aas bhara ri.

He says, "I am forever in the worry in my attachment with my family and the members, so I spend day and night in that worry and in that thought of my near and dear ones — and in the wealth that I am accumulating. So, please have mercy on me and get me out of this attachment."

Whatever attachment we have, whatever relationships that we have in our life, is a matter of our previous karmas. And once that give-and-take is over, then there is no longer any continued relation with that particular person or member.

If we have a give-and-take with our children also then, in later years, they will help us also. But if it is only a 'give' that we have for them, then later, it becomes very difficult for us to have or maintain that relation with our children also.

The Masters say, 'These relationships are not permanent. They are only tied up to this body and, when you leave this body, all these relationships will also be left behind." So, you have to focus on the soul, and these relationships are not related to your soul.

Dhan aur kaamin chitt basaaye,
Putr kalittar aas bhara ri.
Naana bidhi bukh paavat paapi,
To bhi yah kartoot na chhaarri.

Swami Ji Maharaj says, "Though this person is such a great sinner, and he's facing all these difficulties and all these pulls and pressures, he is still not able to get detached from all of these. He is still entangled in the same pulls and pressures."

However much we are attached in this world, and the worries that we carry for all our relationships and our attachments, will make us unhappy. So, the more we worry about the world, the more we are unhappy. And the more we spend time in our devotion in the remembrance of our Master, the happier we will be. So, the more we are swayed by the attachments of our family and the more worries we carry, the more unhappy we will be in our lives. And the more we are detached from that and we go about doing those as our duties towards our Master, the happier we will be.

Jaimal Singh Ji Maharaj, when he was with Swami Ji Maharaj, Swami Ji Maharaj asked him to return to Punjab. And He asked Bibi Rukko also to go with him and help him — help him to get established there.

So, when they went there, they were staying in a tent on the banks of the river Beas. Now, every month, he would go to collect his pension. When he would go there to collect, he would tell the sweetshop there that he should make rotis out of five kilos of wheat flour. And then he would collect his pension. And on the way back, he would collect these rotis, which would be about two baskets full of rotis. He would carry that back and tie it at a height in the tent so that insects would not get into that or cats, etc., would not eat it. So, he would tie it at a height and then he would tell Bibi Rukko also, "You should also meditate. We will tie this up and whenever you feel hungry, you take this roti and dip it for about ten, fifteen minutes in salt water. And then you can eat it and get back to your meditation."

So, the rotis that he would buy were to stock up for one month. Then he would go the next month and, again, take his pension and buy rotis for the next month.

The thing is, the point of saying this, is that he had enough money for his retirement and his pension to live a good, happy, lavish life otherwise. But he chose to stay like this — in a tent. And he chose to eat in this form. So, that also sets as an example because the focus was on meditation, the focus was on devotion to his Master.

So, in order to manifest the Master within and manifest God Almighty within, we have to sacrifice these kinds of pleasures in this world.

Naana bidhi bukh paavat paapi,
To bhi yah kartoot na chhaarri.
Yah man dusht kaal ka chera,
Nit bharmaavat nidar hua ri.

He says, "This mind is an agent of Kal and its duty is to dissuade us from doing our meditations — to create this delusion and attachments around so that we don't do our meditations and our devotion."

So, it is the mind only which gives these thoughts and tries to discourage us from our devotion and meditation and puts confusion within us. It is the mind only which is doing all of this.

Yah man dusht kaal ka chera,
Nit bharmaavat nidar hua ri.
Jab jab chot parri dukkhan ki,
Tab dar dar kar bhajan kara ri.

This mind keeps us away from our meditation and devotion. It puts several kinds of impediments. And Swami Ji Maharaj says, "That mind only comes for meditation when it is faced with some kind of a difficulty or some kind of a problem or an ailment. Only then, that mind comes towards devotion for that limited period — when it has that problem or that ailment. Otherwise, it is continuously taking us away from our meditation."

Jab jab chot parri dukkhan ki,
Tab dar dar kar bhajan kara ri.
Dekho daya mehar satguru ki,
Usi bhajan ko maan liya ri.

He says, "Look at the Grace of the Master. He also accepts that devotion which we do in this, when we are faced with these kinds of hardships. Whatever limited devotion we do when we are facing those hardships, He accepts that also."

Dekho daya mehar satguru ki,
Usi bhajan ko maan liya ri.
Budhi chaturaai bachan banaavat,
Haar jeet ki charcha dhaari.

The devotee says, “My intellect and smartness always is making me focus on victory and defeat. It is always putting me in these debates and it is always taking me in these kinds of matters.”

The gurumukhs never get into these kinds of debates. They are forever lost in the devotion and love of their Masters and thinking about the feet of their Masters. It is the mind which is creating this need for debates, to prove itself, for proving its victories. And it is always pulling us away from doing that devotion and getting us into all of these debates for its own status.

Budhi chaturaai bachan banaavat,
Haar jeet ki charcha dhaari.
Sheikhi bahut preet nahi antar,
Bhole bhaktan dhokh diya ri.

So, he prays at his Master, and says, “My mind is working all the time for making these debates and for working towards satisfying its ego and it is making me do all of these things with my intellect and my smartness.” So, he prays at the feet of the Master to take off all of these feelings of ego from within.

So, our true work is to do our meditation and the mind keeps us away from that meditation by putting us in intellectual debates and discussions. And it takes us away from our meditation.

Sheikhi bahut preet nahi antar,
Bhole bhaktan dhokh diya ri.
Nar naari bahutak bas keenhe,
Maan pratishtha bhog kiya ri.

Some people get carried away by their intellect and they also feign to be 'teachers', to be 'masters', and they get carried away themselves by this. So, they should have focused on their meditation, but instead, now, they are pulled outwards to satiate their egos and for accumulating wealth and their status. These are all delusions of the mind only.

Nar naari bahutak bas keenhe,
Maan pratishtha bhog kiya ri
Guru sang preet kapat kuchh dar ki,
Kabhi thorri kabhi bahut kiya ri.

Swami Ji Maharaj says, “The devotee also tries to use his intellect. He is very sly in showing his devotion also. Outwardly, he tries to show he is very devoted and he has a lot of love for his Master. But inside, he does not have that love for his Master. Inside, his thoughts are quite different.”

So, that kind of a slyness or duality that the devotee has is also not good. With this, they are only affecting themselves. They are only creating a problem for themselves because the truth is the truth. It is going to come out sooner or later. So, such outwardly acts are not going to change it.

Guru sang preet kapat kuchh dar ki,
Kabhi thorri kabhi bahut kiya ri.
Kahan lag augun barnu apne,
Yaad na aavat bhool gaya ri.

After saying all this, the devotee tells his Master, "I have told you about so many of my vices, but then there are so many more. Now, I don't even remember how many vices I have. So, I have just told you what I could recollect."

So, he tells his Satguru, "I have come at Your doorstep. I have come at Your feet. So, please shower mercy on me. And shower your Grace on me so that I can genuinely do your devotion."

Kahan lag augun barnu apne,
Yaad na aavat bhool gaya ri.
Chor chugal indri ras maata,
Matlab ki sab baat vichaari.

The devotee tells the Master, "I am a thief. I have so many other bad traits. I speak ill about others. So, I have all the bad qualities in me."

Chor chugal indri ras maata,
Matlab ki sab baat vichaari.
Khud matlabi nirdayi maani,
Bahutan ka apmaan kiya ri.

He says, "Because of my mind, I have hurt others. Now, please shower Your mercy so that I can come and do Your devotion. I have had so many arguments, in that I have also hurt other people. I have hurt their hearts. So, please shower Your forgiveness on me."

Kotin paap kiye bahutere,
Kahoon kahaan lag vaar na paari.
He satguru ab daya vichaaro,
Kya mukh le main karoon pukaari.

He says, "I have done crores of sins and crores of bad deeds. Now, I have come to You. I have come begging for forgiveness at Your doorstep. So, You please shower Your Grace on me and You wash off all my sins."

Nahi parteet preet nahi ranchak,
Kas kas mera karo ubaari.
Mo sa kutil aur nahi jag mein,
Tum satguru mohen lev sudhaari.

He says, "O Satguru, I do not have love and affection for You. I do not have true love and affection for You. And I have sinned. I have a lot of bad deeds that I have done. So, now, I have come to beg Your forgiveness. Don't look at all my bad deeds. Don't look at all my sins. Just help me do my devotion to You."

Mo sa kutil aur nahi jag mein,
Tum satguru mohen lev sudhaari.
Jatan karoon to ban nahi aavat,
Haar haar ab saran parra ri.

He tells his Satguru, "I am a very sly person. There's no one as sly as I am. And there is no one as bad as I am. I am a great sinner, but I have come to You for forgiveness."

Yah bhi baat kahi main munh se,
Man se sarna kathin bhaya ri.
Sarna lena yah bhi kahna,
Jhooth hua munh ka kahna ri.

He says, "The fact that I am asking for Your forgiveness, the fact that I'm asking for Your devotion itself is another vice because that is also under the influence of the mind. When the mind is taking me away from doing Your devotion and doing everything and making me sin, the mind is only asking me to do Your devotion which is, again, another vice of the mind. So, You overlook that also because, the fact that I'm asking for Your devotion itself is a slyness of my mind. So, You please forgive me even for that."

Tumhri gati mati tumheen jaano,
Jas tas mera karo ubaari.
Main to neech nipat sanshay rat,
Lage na charnan preet karaari.

He says, "O Master, from Your vision, You can see and You can forgive. At my level of working in the frame of my mind and asking for forgiveness, You even ignore that. You look from Your side with Your vision and You forgive me. You forget all of my vices and everything else and please forgive me. So, in this framework of my mind, even I praise You, it is also not correct. It is also to be forgiven by You. Because what You are, only You are."

Mere rog asaadh bhare hain,

Tum bin ko as kare dava ri.
Jab chaaho jab chhin mein taaro,
Mehar daya ki mauj niraari.
Baarambaar karoon main binati,
Aur praarthna karoon tumhaari.
Tum bin aur na koi dekhe,
Tumhi ho mere rakhvaari.
Bura bura phir bura bura hoon,
Jaisa taisa aan parra ri.
Ab to laaj tumhen hai meri,
Radhasoami khevo bala ri.

So, He says, in this Bani, that there are so many vices and there are so many bad deeds that he is done. He is the sinner of sinners. He says, "I am a sinner of sinners and I have all the bad deeds. I have all the vices. And, with my mind only, I am speaking of Your greatness. You are what You are. And You please think what You may. I have somehow managed to come and ask You for forgiveness. I have somehow asked You to forgive me and allow me to do Your devotion. So, now, You think from Your side and You only can forgive me. So, I have told you about my bad qualities, my vices, and my sins. You are the All Forgiving One and You only can shower Your Grace. And only You can forgive me."

Bura bura phir bura bura hoon,
Jaisa taisa aan parra ri.
Ab to laaj tumhen hai meri,
Radhasoami khevo bala ri.

Radhaswami.

34

Meditation Talk
12 Jan 2022 Morning

Kal Rules As God Of The Lower Three Worlds Only — And Dayal, Or God Of The Saints, Reigns Over The Entire Creation

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Once, Sawan Singh Ji Maharaj was working in His office and there was a lot of work. And He continued to work after the office close hour of five o'clock. So, it was about five fifteen.

So, one of His colleagues, Kehar Singh, came to Him and he said, "Let's go now. The office is closed. You can continue working tomorrow."

So, Sawan Singh Ji Maharaj told him, "No, there is a lot of work. I have to complete it."

So, Kehar Singh told Him, "Leave it. God will do it."

So, both of them were initiates of Jaimal Singh Ji Maharaj. And both were quite close friends.

So, Kehar Singh told Him, "Leave the work. God will do it."

Sawan Singh Ji Maharaj asked him, "Which God is going to do this?"

So, Kehar Singh understood that there is only one God Almighty. So, when Sawan Singh Ji Maharaj told him this, he was a little surprised and he was wondering which God is Sawan Singh Ji Maharaj referring to?

So, this question was there in his mind. They left after that, but that question remained and he kept thinking on that question. Why Sawan Singh Ji Maharaj said that? And, later in the night also, while sleeping, he kept thinking about it. So, later, after he slept, Jaimal Singh Ji Maharaj came in his vision. And He told him, "There are two Gods. One is the God of Saints. And the other is the god to the rest of the world." So, He told him, "The god of these three worlds is Kal. And God Almighty is Dayal."

So, that way, Jaimal Singh Ji Maharaj explained to him that, "Kal is the god of the three worlds. He is the god which all the worldly people bow down to and pray to. But the Lord, the God that Saints have referred to as 'Dayal', He is God Almighty."

So, later the next day, Kehar Singh Ji came and he told Sawan Singh Ji Maharaj about it, and said, "Now I am clear — which two Gods you are referring to."

You have all heard of the Gita — the Mahabharata. In Mahabharata it was a feud between cousins, it was within the family. And it was a feud which involved all the kingdoms. So, on the day of the beginning of the war, Arjuna — and his charioteer was Krishna — and Arjuna did not want to take up his bow and arrow because he saw all his family members on the other side in the warring group. And he felt, "I cannot kill my own family members just for a piece of land and kingdom." So, he put down his arms. That's when Krishna told him and he recited the whole Bhagavad Gita at that time.

Now, despite that full explanation, He explained to Arjuna, "It is me who is doing everything. I am only warring with myself. I am only picking up the arms. I am only dying on the other side. So, it is all me only — it is all orchestrated by me only. So, you should not worry. You pick up your arms and do your duty."

But, despite that, Arjuna was not willing and he still did not pick up his arms.

That's when Krishna showed him his Virat Roop. Virat is where he manifested and showed him the form of Kal. "It is me who is causing this entire world to move." And he showed him that full vision.

When Arjuna saw the full vision of Kal, how it is he who is eating the jivas, and it is he who is giving them life. And he was very scared with that vision. And then, out of fear, he picked up his arms.

So, that way, Kal is the god to the world and they pray to Kal. But Saints refer to Dayal, Who is God Almighty.

When we go within, we see all these powers, and at that time, we get satisfied ourselves, when we see them ourselves.

* * *

The time is good and the atmosphere is quiet. So, let us close our eyes and get connected to our Simran and Dhyan.

35

Meditation Talk
12 Jan 2022 —Afternoon

At The Opportune Time, Saints Come Into Ones Life And They Awaken That Soul

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In Rajasthan, there was a gurumukh devotee of Dadu Dayal Sahib. His name was Rajjab Ji. It is said about Rajjab Ji that he was from a very rich family. And once, he was going for his marriage in the wedding procession with about a hundred and fifty to two hundred people. They were going to the bride's home.

So, they were passing the ashram of Dadu Dayal Sahib. And there, Dadu Dayal Ji was sitting below a neem tree and He was brushing His teeth with a twig of neem.

So, it was early morning, about six o'clock, and Rajjab saw Dadu Dayal Ji sitting there, brushing His teeth, and he felt that it is a very auspicious thing to go and meet Him. So, he was the bridegroom and he was going to get married. So, he said he'll seek the blessings of Dadu Dayal Ji while going there.

So, he got off from the horse and he told the others to wait for two minutes while he got the blessings of Dadu Dayal Sahib.

So, Dadu Dayal Ji, it just came out of His mouth when Rajjab came to bow to Him.

"Rajjab, you have done a different thing. You had come to get free from this and, instead, you have come and tied a mor*." (*In your wedding dress, there is an attire and there is like a crown on top.) "So, you have worn that and you were supposed to go on this Path of spirituality, but you are going and getting married instead."

**Mor is the Hindi term for the marriage coronet; sehara is the Urdu term and both are used commonly.*

So, He told him, "You have come here dressed in your wedding attire and you were supposed to go on this Path of spirituality. Instead, you are going towards Kal."

So, that sentence hit Rajjab very much and, listening to that, he sat there and said, "Okay, I am not going to get married. And I am not doing anything further."

So, Rajjab was a soul with past impressions and when Dadu Dayal told him like this, it affected him and completely transformed him.

So, he refused to get married and he refused to move from there.

So, all the people in the wedding procession and his family members, they got very annoyed with Dadu Dayal Ji because they felt that He had cast some spell on Rajjab. He had said something and, as a result now, Rajjab was not willing to proceed further and go and get married.

But, Dadu Dayal Ji said that, "No, no. I have given him blessings and he can go and get married."

So, they tried to persuade him a lot to come, but Rajjab refused to budge from there. He said, "I'm not going to go now."

And then his parents felt that it was not right to go back, and therefore, they asked his younger brother to get married instead. And the wedding attire that Rajjab was wearing that he had removed when he refused to go, that wedding attire was then worn by his younger brother and he went for the marriage instead.

So, later, Rajjab continued at the ashram, he never went back. And he used to do seva there and do his Bhajan. So, it was either seva or Bhajan and he did not do any other things. And, that way, he went within and he attained Sainthood. And after Dadu Dayal Ji, he succeeded Dadu Dayal Ji in the ashram.

So, that way, Saints awaken the souls. Some of these souls have been sent into this world to awaken others. So, at the opportune time, Saints come in the picture and They awaken that soul.

* * *

So, the time is good and the atmosphere is quiet. Let us close our eyes and sit for meditation.

36

SATSANG
12 Jan 2022 — Afternoon

Masters Have God Almighty Within Them And They Are Happy To Stay In That Will And Not Make An Illustration Of It Or Publicize It

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The paathi sings the Bani of Sant Paltu Sahib...from the book: Santo ki Bani...

Danya hai sant nijdhaam sukh chaadke,
Danya hai sant nijdhaam sukh chaadke,
Aan ke kaaj ko deh dhaara.

This is the Bani of Param Sant Satguru Paltu Sahib. In this Bani, Paltu Sahib speaks of the greatness of the Saints and how They have come from God Almighty into this world of Kal and Maya and this entanglement. And They are taking this trouble only to awaken lost souls like you and us.

Souls who have crossed the Par Brahm (which is the step for salvation of the soul because, after that, there is no account of karmas and they are beyond the realm of Kal) so, souls who have crossed that — they are between Par Brahm and Sach Khand — one of these souls is directed by God Almighty to go back into this world and to awaken other lost souls.

So, those directed Souls come as Saints into this world to awaken the lost souls. They come on the directions of God Almighty and They take all the trouble of coming into this world — all the eating and staying and all of the other living conditions that They have to go through. All that They suffer because of the Word of God Almighty, and only to awaken the lost souls here.

They go all over the world and They awaken the souls who have to be taken back to God Almighty.

So, Paltu Sahib says in His Bani, "Great are those Saints Who leave that perennial bliss and happiness of God Almighty and Who leave that shower of Nectar which is happening upon Them and come into this world of physical needs, into this world of

physical difficulties, only to awaken other lost souls. And They embrace those lost souls to take them back to God Almighty."

Gyaan samser le peti sansaar mein,
Gyaan samser le peti sansaar mein,
Sakal sansaar ka moh taara.

Paltu Sahib says, "What do these Saints come with into this world?" He says, "They come with a sword of knowledge, with a sword of awareness. And They come in this world which is ridden with darkness. And, with that sword, They awaken those lost souls and make them manifest the Sound and Light. And They take these souls back."

So, They try to awaken the souls that are here. And souls who have past impressions but are lost in this world, they come to the Masters and they understand the Teachings of the Masters.

Earlier, Saints Who have come, They have also had to undergo a lot of physical hardship and difficulties in awakening the people.

For example, Kabir Sahib, when He came it, was the rule of Sikandar Lodi and Sikandar Lodi was advised by his kazi. And he gave a lot of hardship to Kabir Sahib.

So, that kazi advised the king, "Kabir is being a Muslim also. He is preaching Hinduism and also, for the Hindus, he is also not explaining Hinduism. He is talking about some other thing. So, he is doing all wrong preachings and, therefore, he should be punished." And, under the advice of the kazi, Sikandar Lodi set a lot of punishment which Kabir Sahib had to go through. His hands and legs were tied and He was thrown in the Ganges, in the river Ganges. He was also thrown down from a mountain. And they tried to kill Him by intoxicating an elephant so that the elephant would crush Him.

Even Paltu Sahib, Whose Bani we are listening to, even He had to undergo a lot of hardship and a lot of these saffron-clothed people and other so-called preachers of religion, they all made it very difficult for Him.

All these people conspired against Paltu Sahib. He used to meditate in a hut made of hay. And once, when he was meditating in the morning, early hours, they set fire to the hut and He perished in that fire.

So, Saints come to awaken lost souls here and people who are shackled with the religion and their religious thoughts. They are unable to fathom the Teachings of the Masters and they give a lot of hardship and create a lot of difficulties for the Saints.

So, He says, "The Saints come with a sword of knowledge and They make the people aware here who are lost in ignorance. So, with that sword, They cut off the ignorance. And They cut off their attachments in this world. And They show them the Light and Sound."

The biggest shackles that we have are the shackles of attachment and the Masters open these shackles with Their sword of knowledge and They create the Light and Sound within us. When They cut off those attachments and we go within and when we get connected with the Sound Current, we get true longing and love and devotion for the Master. And that love and devotion only increases every day.

Preeti sab se kare mitra au dusht se,
Preeti sab se kare mitra au dusht se,
Bali aru buri dohu seesh dhaara.

Saints love one and all, be it a friend or be at a foe or an enemy. Or be it someone good or be it someone bad, They treat everyone equally and They love each one equally.

With Their Grace, They get rid of our delusion in this world of Kal and Maya and They free us from this world.

Das palatu kahe ram nahi jaanahu,
Das palatu kahe ram nahi jaanahu,
Jaanahu sant jin jakth taara.

Paltu Sahib says, "I do not know God Almighty. I only know the Saints Who come into this world and Who get salvation even for the greatest of sinners."

Even Sahjo Bai says, "I do not know God Almighty. I am willing to leave God Almighty. But I am not willing to leave my Satguru." Because God Almighty has been with us throughout this existence. He has been there when we were suffering in hell and suffering with us in hell. He has also been with us when we were in the form of a pig. He was also with us there. So, such God Almighty is of no use.

So, only when we come in the company of the Master and He, with His Grace, manifests God Almighty within, only then we realize the greatness of God Almighty.

Once, Kabir Sahib was sitting in meditation and, in His vision, He saw both God Almighty and Satguru — both came in front of Him. So, He had a question as to Whom He should bow down to first? Because if He bows down to God Almighty, then Satguru will feel unhappy; and if He bows down to Satguru, then God Almighty will feel unhappy.

So, then He thought and contemplated and He bowed down to the Satguru because He said, "I bow down to You a million times because it is only because of You that I have been able to realize God Almighty."

So, in all the Teachings, the greatness of the Satguru is always told and written because, even God Almighty listens to what the Satguru has to place before Him.

Das palatu kahe ram nahi jaanahu
Jaanahu sant jin jakth taara.
Sant sansaar mein aay pargat bhaye,
Sant sansaar mein aay pargat bhaye,
Naam hriday kai jakth taara.

He takes up the other Bani in which He says, "The Saints come into this world and They manifest the Naam. And, with that Naam, They awaken the souls and They take them back to God Almighty."

So, They initiate us and give us the Naam. And, with the repetition of that Naam, we are able to cleanse our mind. We are able to shed off the burden of karmas which is cast on the mind. And only when we are able to shed off the karmas and make the mind pure and make it sublime, only then we will be able to move further on our devotion. We get a transformation only when we are able to cleanse our mind. If the mind is impure and it is not clean, then we will not be able to bring about that transformation within ourselves.

Even Somanath Baba Ji has said, "That Naam has brought about salvation to such great sinners who had a lot of burden of sins. And if those kinds of people have got salvation, then you and I will also get salvation."

When we do our meditation and we are able to manifest the Holy Sound Current within, we get completely transformed. Then only by someone seeing us, he will know that we are initiates of a Saint. When we only do our meditation, we will be able to bring about that transformation. If we don't do that, then we are led by all our worldly thoughts and we will not be able to bring about that transformation.

So, the Saints emphasize on doing Simran. They see that we are in a lot of sorrow and we have unhappiness because of all of the burden of karmas on the mind. And seeing that we are so unhappy, They shower Their Grace on us and They tell us to do the Simran. But yet, despite Them awakening us and telling us about this, we still don't mend our ways. We still go about on our worldly note and are still stuck in our entanglements.

Only Simran can get us out of these nine outward doors and bring us to the Tenth Door. And once we open that Tenth Door — our Third Eye — then we can see our selves. We see our own soul. We can see the Master, the Radiant Form of the Master within.

So, to tread that Path and come to the Tenth Door, it is only Simran that can bring us there. Therefore, Saints emphasize that we should do our Simran. While we are doing

our worldly things also, we should not forget our Simran and try to spend more and more time for Simran.

Bhajan bhagawan ko kou nahi jaanata,
Bhajan bhagawan ko kou nahi jaanata,
Sant yeh hetu avataar dhaara.

He says, "Time was such that people had forgotten about the True God Almighty and about the Path to go back to God Almighty. They were all lost in rituals and they were completely lost in this delusion. It is only the Masters Who have come — the Saints Who have come — and awakened the souls and talked to them about the reality of God Almighty and shown them the Path to go to back."

So, it is the Saints Who take the trouble of going all over the world and in different seasons — in summer, monsoon, and cold — They weather all these difficulties and go to the loved ones. And then, They shower Their Grace and show the Path to those lost ones.

Ram ke naam par adal chalay ke,
Ram ke naam par adal chalay ke,
Kaal ke sees par dhol maara.

He says, "They come with the weapon of Ram* Naam and, with that weapon, one can fight and get free from this world of Kal and Maya. And they cannot bother us if we have that weapon of Naam." He says, "Those who are connected to the Naam, to the Sound Current by their Masters, sooner or later, they will go back to God Almighty."

** The term 'Ram' here is associated with God Almighty and not with the Ram, or Rama, one of the Hindu trinity of Rama, Vishnu and Mahesh*

He says, "The Saints trade in Naam. They do everything in Naam, and with Naam, They awaken the souls and They take them back to God Almighty."

Ram ke naam par adal chalay ke,
Kaal ke sees par dhol maara.
Das palatu kahe rahe sab doobathe,
Das palatu kahe rahe sab doobathe,
Sant ne pakaarr ke kihaa paara.

Paltu Sahib says, "The souls who have been in this ocean of life and death, who have been, again and again, going back from life into death again, getting again life, to them, They have sown the seeds of Naam. And with those seeds of Naam, They have liberated these souls from this ocean of life and death."

No one knows or can fathom the depth of this ocean of life and death. No one has been able to estimate what is the frame of this ocean of life and death. People, everyone, the souls have been going into these 8.4 million lifeforms and, according to their karmas, they have been going through the sufferings in all of these lifeforms. So, no one has been able to estimate how deep or how wide this ocean of life and death is.

So, the Saints bring Their ship of Naam, and then They have these lost souls in this ocean of life and death. They take them and give salvation for these lost souls in this ocean. When they sow the seed of Naam within a jiva then, sooner or later, that soul is going to definitely go to the doorstep of Sach Khand or Sat Purush. He is always going to go towards God Almighty.

In the fight with Kal, when Kabir Sahib came into this world, Niranjan told Him, "You can take the souls, but You can only take the souls who You have initiated."

So, when Kabir Sahib was coming into this world, Niranjan stopped Him, and then there ensued a fight between Them. But, eventually, Niranjan — or Kal — allowed Him to come into this world. And as He was coming, Niranjan said, "I have one work to be done. Please do that for me."

So, Kal told Him, "I have given a vision to that king and I have promised that he will be able to build a temple." This is that Jagannath temple in Orissa and he said, "I have promised him and he has constructed this temple about eleven times, and every time that the temple gets constructed, the ocean comes and destroys it completely. So, I know that when You go into this world, You will be able to convince and have this temple built."

So, Kabir Sahib told Niranjan, "Yes, it is not a problem. When I come into this world, I will take care of that."

So, when He came here, He went to that king of Orissa and told him to construct that temple. And He said, "I will watch that temple get constructed and I will make sure that it is not destroyed."

When He spoke to the king, the king told Him, "I have continuously been trying and eleven times I've tried to construct this temple, and every time I construct the walls of the temple, the ocean destroys it completely. So, I have spent a lot of money and wealth in constructing this temple."

So, the king started constructing the temple and, every time, it used to happen that when almost three fourths of the temple was constructed, the sea would take it in — the ocean would destroy the temple. So, when the temple was three fourths ready, Kabir Sahib stood there. And, again, when the ocean came to a destroy it, Kabir Sahib asked it why it was doing that and that it should be spared — the temple should not be destroyed.

So, the ocean god replied, “In the Ram Avatar, Vishnu had abused me and had told me a lot of things which I disliked. And, as a result, I am not going to allow a temple in his name to be created.”

So, Kabir Sahib told him, “What is there in a small temple like this? My suggestion is that you let this temple be. Instead, in his later avatar, he has built Dwarka, which is in Gujarat. So, it is full of treasures. Why don't you absorb that full city within yourself instead of going behind this temple?” So, to that, the sea god agreed and he spared Jagannath. So, after that, that temple was not destroyed. And instead, the whole of Dwarka was submerged in the sea. Even today, we see the remnants of Dwarka inside the sea.

So, that Jagannath temple is still there. And Dwarka, as a city, has been submerged. The government has been trying to reinstate a replica of Dwarka, but the actual Dwarka is submerged inside the sea.

Das palatu kahe rahe sab doobathe,
Das palatu kahe rahe sab doobathe,
Sant ne pakaarr ke kihaa paara.

So, Paltu Sahib says that, "The jiva is suffering in this ocean of life and death and it is, again and again, going in all these lifeforms. And, again and again, it is drowning in this ocean life and death." So, it is the Saints Who have come got it salvation from this situation."

Das palatu kahe rahe sab doobathe,
Sant ne pakaarr ke kihaa paara.
Sant au ram ko ek ke jaaniye,
Sant au ram ko ek ke jaaniye,
Doosara bhedh naa tanik aane.

Paltu Sahib says, “Do not distinguish between Ram and the Satguru. Both are the same. Because God Almighty and the Saints, They are connected. And without the Saints, we do not understand God Almighty. And God Almighty works through the Saints, so we should not distinguish between the two.”

Laali jyon chipi hai mehandi ke paath mein,
Laali jyon chipi hai mehandi ke paath mein,
Dhoodh mein gheev yeh gyaan taane.

He explains how God Almighty is assimilated within us and it is like the leaves of the mehndi. The leaves look green, but when these leaves are ground and we apply a paste on our hand, then we get a red color from that paste.

Likewise, there is clarified butter in milk, but if we just dip our hand in milk, we will not get that clarified butter. So, just by dipping our hand, we will not get that clarified butter. We have to take a lot of trouble to prepare that. We have to boil the milk. Then we have to make curd from it. And then make buttermilk and get the butter, wash the butter, and then, when we heat that butter, we get clarified butter.

So, the God Almighty resides within us, but this body is nothing but a can of garbage. This physical body is like that. So, God Almighty cannot possibly be in this can of garbage. God Almighty is in our soul. So, that soul is the embodiment of God Almighty. It is like the seed of a large pipal tree. It is smaller than the seed of a mustard. And if someone shows us that seed and says, "There is a huge tree inside this." Then it is very difficult to believe. But when that seed is sown and then we get a huge tree, then we can imagine what is there contained in that seed. Like that, God Almighty is contained within our soul.

When we leave these nine doors and come to the Tenth Door and we manifest our Master within, that God Almighty is also manifested from our soul. He also emanates from our soul and then we are able to understand and see Him.

So, like we have to take the trouble of getting clarified butter from milk, like that, we have to take the trouble of doing our devotion, doing our Simran, and having that love and affection for our Master. When we are able to do that, only then, the attention of the soul, which is spread in this world and in this body, that gets accumulated at the Eye Center. And only then, we are able to manifest the Radiant Form of the Master within, and our soul within.

Phool mein baas jyon kaat mein aag hai,
Phool mein baas jyon kaat mein aag hai,
Sant mein ram yahi bhaathi jaane.

Paltu Sahib says, "The God Almighty is within the Saints like the fragrance is there within flowers." These are small flowers, but the fragrance spreads across, over a very large area, and it is coming from that small flower.

So, like that, if we see fire in wood, if we hold the wood, there is no fire. But when, with friction, we've seen forest fires. That wood, when it has friction, it develops into a fire and the whole forest gets burned.

Like that, God resides within the Saints.

So, when we, following His instructions and, with His Grace, go from the nine doors to the Tenth Door, and we manifest the Master within, and with His Grace, He takes us to the higher levels — all the higher planes — and makes us meet with God Almighty, that is how God Almighty gives us His Darshan.

Like God Almighty is within our soul — and He has always forever been with our soul — and when we have been in hell, God Almighty has also accompanied us there. If we have been in heaven, then He has also accompanied us in heaven. And in whichever lifeform we have gone, He has been with us. He has been happy in that Will of being with us.

Like that, the Masters have God Almighty within Them. And They are happy in that Will to stay the way They are. They do not make an illustration of it or They do not publicize it, but They are happy in that Will.

Das palatu kahe sant mein ram hai,
Das palatu kahe sant mein ram hai,
Ram mein sant yeh satya mane.

So, that is what Paltu Sahib says, "Understand that God Almighty is with the Saints, and the Saints are with God Almighty. And the two are not different."

It is like that tree which is there in that seed; and like that seed which is there in the tree. Like that, God Almighty is also hidden in the Saints.

So, it is not only that God Almighty is with the Saints, God Almighty is in all the souls — only that they have not manifested God Almighty within. And Saints have manifested Him within.

So, since we have not manifested Him, we are not able to get that Grace coming. If we want to have Grace from the Master, we have also to manifest the Master within.

Now, we ask for the Grace of the Master. We say, "Please grace us and help us with this and that." That is because we have the color of all our attachments and entanglements outside. And in these kinds of attachments and entanglements, the Master is not able to shower His Grace on us. It is only when we get lost in our love and devotion for the Master that He is able to shower that Grace on us.

We are now in the realm of Kal, and here, the karmas are the crux. So, everyone has their Pralabdh, or their preordained deeds and destiny. And they will have to go through that — all the sufferings and joy will be according to their deeds. The Masters do not interfere with this law of Kal. And like any other worldly person who goes through the joy and suffering of his deeds, like that, even the satsangis have to go through the same preordained destiny.

So, if we are intoxicated in the love of our Master and we have that devotion and love for Him, then the Master definitely helps us in our worldly ways also. But, as far as possible, He will help us. But we have to, nevertheless, go through that karma. We have to go through that suffering.

So, we have to go through our karmas and we have to go through all of the preordained karmas as they have been set out for us. Now, if we are lost in the devotion of our Master and we have love and affection for the Master, then He definitely helps us. And where we have to undergo a very severe punishment for our karmas, He mitigates it substantially. But you still have to go through that suffering. You still have to go through that karma.

Das palatu kahe sant mein ram hai,
Das palatu kahe sant mein ram hai,
Ram mein sant yeh satya mane.

Radhaswami.

37

Meditation Talk
13 Jan 2022 Morning

On This Path Of Spirituality, We All Have To Be Very Humble And We Have To Bow At The Feet Of The Master

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There is a story. There was this pundit in Kashi, in Varanasi, and he studied at the university for three years, in BHU University and he got a degree of being a Shastri. So, after his degree, he was returning home and he had to cross the river Ganges.

So, there, when he reached the banks to cross the river, most of the boatmen had gone for their food. There was only one boat and there was only one boatman there.

So, he told the boatman that he wanted to be ferried to the other side of the bank and that they should leave right away.

But the boatman requested, "Let three or four more people come so that I can get enough money to fill my stomach when I take the boat across."

So, that boatman requested that pundit to wait for three or four more passengers, but then, the pundit got annoyed. And he got angry and he started shouting at that boatman. And he said, "No, I want to go immediately. You should take me right away."

So, being fearful of that pundit, that boatman grudgingly obliged and he untied the rope of that boat and they set off.

So, when they were in the middle of the river, that pundit could not contain his ego and he asked that boatman as to how much he had studied?

So, that humble boatman, he said humbly, "I am a poor man and my parents could not afford an education for me. So, whatever they had been doing, I have learned only that, to take care of my livelihood.

So, that boatman was about forty-five years old. Now, this pundit spoke to that boatman and he insulted him and he told him, "You have not studied. You don't have education. You have spent half your life and it is such a waste." So, he scolded the boatman and he

insulted him, saying, "You have wasted half your life, because you are illiterate. This is no life without education."

Now, that poor boatman felt very hurt by what this pundit was saying. He felt, "In fact, I have taken only this one passenger in this heat and he is talking to me like this."

So, his rudder, he loosened that rudder a bit so that boat started shaking in the middle of the river. So, once that boat started shaking in the middle of the river, it started rocking a lot and that pundit got very scared.

Now, the boatman asked him whether he knew how to swim? So, he said, "No, no, I don't know how to swim."

So, he said, "See, I have lost half my life because of no education, but you are going to lose your full life now."

So, that pundit got very scared and he fell at the feet of that boatman and he pleaded for his life. And then, having mercy on him, that boatman steadied the boat and he left the pundit on the other side of the river. And when he got off, he told him, "Look, everyone has his own skill, for everyone, his own education or knowledge is what is important. If I did not have my skill to manage this boat, then who would have brought you to the other side of the river?"

So, therefore, when we do our education, in our literacy we develop this ego about ourselves. And, on this Path, we all have to be very humble. On this Path of spirituality, we all have to be very humble and we have to bow at the feet of the Master.

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So, time is good and the atmosphere is quiet. So, let us close our eyes and sit for meditation.

38

Meditation Talk
13 Jan 2022 —Afternoon

You Should Be Rest Assured That Every Time You Meditate That Is Being Accumulated By Your Master And That Full Treasure Is Being Kept With Your Master

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It is said that, earlier, when the devotees would do their Bhajan Simran, they would get the result of that Bhajan Simran quickly. Then, what happened was with these powers, the devotees would then bless someone or curse someone and use these powers like that. So, like that, if a devotee would fight with somebody, he could curse him and that person would have to suffer as a result of that curse. Or he could bless someone and give him something. With all this, the devotee would lose the benefit of that meditation.

So, after Guru Arjan Dev Ji, all the Saints decided that this immediate benefit of Bhajan Simran should not be continued because devotees are wasting it. So, now, all of that is accumulated with the Master.

So, the Masters accumulate the benefits of all the Bhajan Simran that a devotee does and They give it only when he crosses the nine doors and comes to the Tenth Door. Because earlier, whatever benefit of the meditation and Bhajan that a devotee would do, he would be spending in his lifetime. And then, whatever was required for him to go on the Path to meet God Almighty, that would get wasted in his lifetime.

So, now, the Masters, after Guru Arjan Dev Ji, decided that that benefit of Bhajan Simran should not be allowed to be frittered away like that. And, instead, the Master keeps it. At the time of death, He gives all the benefit, all the benefit of that Bhajan Simran that devotee has done throughout his life. It is given to him at the time of death.

So, after that, the Masters have been accumulating it and They give it only at the time of either the death of the devotee — at the time of death the Master gives His Darshan to the devotee and according to the meditation done by that devotee, He gives the benefit of that also to the devotee — and otherwise, They give it at the time that he meditates and comes at the Eye Center. At that time the Masters give that benefit.

When we meditate, we feel that we are not getting the benefit of that. But you can be rest assured that it is being accumulated by the Master. So, all of that benefit is very much accumulated on your behalf by your Master.

So, depending on how much we are meditating, and depending on our pre-ordained deeds, if we have good deeds in the past, then we may get the experiences and we may move faster. Or if we have bad deeds, then it will take a longer time for us to achieve that same experience. So, all that now is based on our karmas and on how much we are meditating.

So, we should not feel disheartened. We should not feel that we are meditating for so many years now, or so many decades now, but nothing has happened. And whatever little meditation we are doing is of no use. But you should be rest assured that every time you meditate that is being accumulated by your Master and that full treasure is being kept with your Master.

So, we should not feel disheartened and we should go about our meditation on a daily basis. We should listen to Satsang every day and we should spend time, and more and more time, towards our meditation.

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The time is good and we should make the most of it. So, let us close our eyes and get connected to our Simran and Dhyan.

39

SATSANG
13 Jan 2022 — Afternoon

Once The Mind Gets Connected With The Sound Current, It Forgets Everything Else — Any And All Desires Come To A Complete Stop

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The paathi sings the Bani of Sant Sahjo Bai...from the book: Santo ki Bani...

Sahajo yeh man silagatha, kaam krodh ki aag.
Sahajo yeh man silagatha, kaam krodh ki aag.
Bhali bhayi guru ne diyaa, sheel kshama ka bag.

This is the Bani of Param Sant Satguru Sahjo Bai. That way, there have been many Saints — amongst them are men; and amongst women, there have been a few Saints also.

Both Sahjo Bai and Daya Bai were real sisters and they were initiated by Charandas Ji and both were Saints and from princely families. Even Mira Bai was also a Saint from a princely family and all three of them were from Rajasthan.

Sahjo Bai says, "The mind has been forever lost in lust and greed and attachment. And it is only with the Grace of the Master that He has given us compassion and He has given us a satiation in whatever we are doing."

So, He has, with His Grace, given the contentment, satisfaction, compassion — and this happens when we leave the nine doors and come to the Tenth Door and manifest the Radiant Form of the Master. Then, all our vices, which are lust, and greed, attachment, ego — all these – leave in the form of small babies, small five-year-old children, and they are replaced by compassion and contentment, satisfaction. And there, with folded hands, they stand and they request that they would like to leave — these five vices. And from that point, when they leave within, the control over these five is with the mind and the mind is no longer controlled by them. And, in turn, other good traits like compassion, contentment, and satisfaction come to us in exchange of these five vices, which leave us.

She says, "We were perennially getting lost in these vices and it is only with the Grace of the Master that these have been displaced with contentment and satisfaction."

Nishchay yeh man doobathaa, moh lob ki dhaar.
Nishchay yeh man doobathaa, moh lob ki dhaar.
Charandas satguru mile, sahajo layi ubaar.

She says, "My mind was getting swayed by attachment and by greed and my Master Satguru has freed me from that."

When, with the Grace of the Master, we get compassion within — compassion and contentment and satisfaction — then we are no longer affected by greed and attachment. And those get completely mitigated and true love emanates for our Satguru.

Many times, the dear ones come and ask that when they cross over to the astral plane, will they meet their spouses? Or when, if not in the astral, when they go in the Par Brahm, will they be able to meet their spouses there or their other family members there?

So, the point is that, in this whole lifetime, they have been together or with each other and their stomach is still not full — they still have attachment, they still have that longing for each other. Where is the question of that longing when, at the time of death, the intellect ceases — our mind ceases — to think the way we are thinking now?

When we cross over from the nine doors to the Tenth and manifest the Master, the first thing, our spiritual path begins when our intellect ceases. So, likewise, at the time of death, the intellect ceases and the tongue is tied and, after that only, we go within and see the Radiant Form of the Master. With His Grace, He manifests the Sound Current. And once the mind gets connected with that Sound Current, it forgets everything else. There is no question of any attachment, greed, desires, anything that it has here. All that comes to a complete stop. It completely forgets all that, kicks away all of those attachments, and gets connected to the Holy Sound Current. And it is looking at the jyoti there. So there, the mind and the soul are taking the Darshan of the Radiant Form of the Master and the jyoti there and they are listening to the Holy Sound Current. And none of these other things disturb them. It is only our desires and our wishes and this attachment that we have here which bring us back into this ocean of life and death.

So, with the Masters, when we are there, none of these attachments or desires are there with us. And the Masters do not allow for those to continue at the time of death.

But, for worldly people, they have these desires and attachments and they keep coming back again and again.

All these souls that are near and dear ones now, they will also be there within, but there, there is no attachment. We are indifferent to each other.

So, each one is very happy and satisfied and content there. And there is no trace of any kind of dissatisfaction or sorrow or pain there.

Gyaan deep satguru mile, rakhiyo kaaya kot.
Gyaan deep satguru mile, rakhiyo kaaya kot.
Saajan basi durjan baje, nikas gayi sab khot.

Sahjo Bai says, "With His Grace, He has lit the lamp of wisdom within. And once that lamp is lit within, then it redeems all our previous deeds of many millions of lives. And when we close our eyes, we have Light within."

Be it a sinner or a person with good deeds, whoever does the meditation and whoever goes within, he manifests the Light within. All his previous deeds and the darkness of all his previous deeds and lives, all that is wiped out and he has Light within.

So, Naam — the Holy Sound Current — doesn't distinguish between good deeds and bad deeds. Therefore, it is said that very big sinners or people who have got very good deeds, both of them are alike and their deeds are redeemed by the Holy Sound Current. It is like a spark of fire which lights a complete field and the entire field of grass or hay is burned by a single spark.

Sahajo guru deepak diyo, naina bhaye ananth.
Sahajo guru deepak diyo, naina bhaye ananth.
Aadhi anth madh ek hi, sooji pade bhagwant.

Sahjo Bai says, "The Master has graced me and has lit the lamp within. And, with that lamp, it has opened my Eye. And with that Eye, I can see to infinity. And, in that infinity, I can see God Almighty."

The 'Eye' that is being referred to is the Third Eye within, which can see the Light within and can see up to infinity. And that is the 'Eye' that is being referred. These eyes, which we use to see now, these only can see matter that is subject to destruction. But all the things that are perennial, that can be seen by the Third Eye.

These eyes are made by Maya. They are of matter and they can only see matter which is subject to destruction. They cannot see reality. They are meant to see the lies and the delusions — and to keep us deluded. But the Third Eye sees the truth — that that is the Eye with which we can see the truth within.

So, Saints have said, "These eyes are only going to see matter which is subject to destruction. It is going to be destroyed today or tomorrow. All the sun and the stars and everything else that we see, everything is subject to destruction."

There may be a different time for each world to get destroyed, but everything that we see is subject to destruction.

Sahajo guru parsann hai, metiyo man sandeh,

Sahajo guru parsann hai, metiyo man sandeh,
Rom rom so prem ute, bheenj gayi sab deh.

She says, "My Master has blessed me — He is pleased and He has blessed me — He has showered His Grace and Mercy with which each and every cell of mine is oozing with love and affection for Him."

That Holy Sound Current has also been referred to as Nectar and it is so intoxicating. There is so much attraction in that Sound Current that, when the mind gets connected to It even briefly, it completely loses all its other interests and gets completely merged with that Holy Sound Current. And where your mind is not acting there, there are no desires and there are no other pulls and no other vices, and when that mind gets connected with the Sound Current, in a second, all the burden of earlier deeds that it is carrying, all that is redeemed in a matter of a second.

So, the mind thereafter becomes pure and it becomes like gold. And it is then ready to go back to its true home.

Then that mind realizes its true self. It realizes that the soul has to go back to Sach Khand-Sat Lok and the mind has to go to Brahm. And it starts moving towards going back to its true home and it becomes the biggest friend of the soul. The mind helps the soul to then ascend on the higher planes and both the mind and the soul go further.

So, She says, "In the raining Nectar of that Sound Current, the mind becomes completely intoxicated and very happy. And the soul is also very happy."

Sahajo guru parsann hai, ek kaho parsang.
Sahajo guru parsann hai, ek kaho parsang.
Tan man te palati gayi rago prem ke rang.

Sahjo Bai says, "My Master has showered Grace once and, with that, He has made me manifest that Holy Sound Current — and with that, my color has completely changed."

Even Paltu Sahib made a reference like this in His Bani and He also said that when his Master graced him, he completely transformed as a result, and his color changed and he became a different transformed person. And nobody could call him a bania or a trader (outwardly, he was a bania).

He said, "So, now people call me a Mahatma and they like to listen to what I have to say about the Masters. And this is all a grace of the Masters."

So, now, Sahjo Bai is also saying the same thing, "With the Grace of the Master, I have transformed and my color has also changed."

Sahajo guru parsann hai, moond liye dou nain.
Sahajo guru parsann hai, moond liye dou nain.
Phir mo su aise kahi, samajh lehi yeh san.

She says, "When my Master was pleased and He graced me, I closed my eyes. And then He told me, "Now, all your experiences — you will be able to experience everything within."

So, once the Holy Sound Current is manifested, then all the seeing and thinking comes to an end and we start experiencing. And that experience takes us to God Almighty. Therefore, we should listen to the Satsangs of the Saints. Because, when we listen to the Satsang, we should internalize that Satsang. We should keep thinking and pondering on that Satsang and try to make it a way of our life. And that will bring about our transformation.

Satsang, when we listen, we come to know about the Sant Mat — we come to know about the truth and reality and this Path. But, for the whole lifetime, we should not only stop at that — only at listening to Satsangs — but we should try to bring that into practice. We should do what is told there.

So, those who have listened to the Satsang, internalized that and brought it into practice, all of them have similar experiences within. And all of them have talked about their experiences.

So, when you listen to Satsang, you come to know about the reality of Satguru, about the Master, and about devotion. And when you come to know the truth and reality, then you should get into the practice of doing your meditation and following the instructions of the Master.

Therefore then, we should get behind the practice. We have to do our meditations. So, try to increase the time that you are spending in your meditations. Try to sit for two hours, two and half hours, and try to increase that to at least four hours. Keep sitting at one stretch and trying to do that. If you are able to sit for meditation like that, you will surely get the Grace of the Master.

When we do meditations like that then, slowly, we will be able to reduce our pull of attachment and, slowly but surely, we will increase our devotion and love towards our Master. And, once we do that, with His Grace, we will be able to withdraw our attention from the body and the nine doors and come to the Tenth.

Sahajo guru kirpa kari, kaha kahu mein khol.
Sahajo guru kirpa kari, kaha kahu mein khol.
Rom rom phullith bayi, mukhe na aave bol.

Daya Bai says, "When the Master graced me, then each of my cells that has got so much happiness. They are euphoric — each and every cell is euphoric — and I cannot describe the amount of joy that I'm enjoying with the Grace of the Master."

Sahajo guru aise mile, jaise dhobi hoye,
Sahajo guru aise mile, jaise dhobi hoye,
De de saabun gyaan ka, mal mal daare doye.

So, Sahjo Bai is giving a simile — that the Master is like the washerman. And how does a washerman wash clothes? Now, a washerman gets different types of clothes. He gets clothes of a gentleman and he will also get clothes from a person whose cooking food in a sweetshop. And different types of clothes come to him — some are very clean and some are very soiled. And some have oil on them and stains on them. So, all these kinds of clothes come to him. And he doesn't refuse anybody. He accepts all the clothes because he is confident of washing all of them.

Now, when these clothes come, he separates these clothes. And then, depending on how clean those clothes are, he has different treatment for all of them. So, the clean clothes he washes simply and cleans them. But those that are soiled and are dirty, for those he has a special treatment. He puts them in hot water, he adds a lot of soda and then, of course, the cloth is going to go through that. And then, it gets cleaned.

So, those soiled clothes, when he boils them in water and puts soda, he takes that wooden bat and he beats those clothes to get the soil out and get the stains out. And it doesn't matter to him whether the cloth tears, but he makes sure that the stain goes.

So, that way, the Master also gets all different types of jivas and minds and those which have a very huge burden of their karmas. For them, then, He has to give this kind of treatment. And then they go through sufferings; they have some illnesses; they have some other ailments; and they have to go through different types of sufferings. The Master knows that but He doesn't let go because He has to clean them and He has to get them their salvation.

So, He has to get their salvation and, therefore, He knows that they will have to go through that process and the jiva also has to go through the pain of that cleansing.

Sahajo guru aise mile, mete mann sandeh,
Sahajo guru aise mile, mete mann sandeh,
Neech oonch dekhae nahi, sab par barase meh.

Sahjo Bai says, "How should a Guru be? He should be someone where, when we listen to His Satsangs, then the doubts that we have in our mind and the delusions that we have, those are addressed and cleared and there is no doubt left after we listen to His Satsangs.

We have His Darshan and we have His Parshad. With all of that, He clears all our doubts and inhibitions and delusions."

And, listening to Him, when we start doing our practice and go within then, as we progress further, we also enjoy that process of going within. And we become purer as we go within and all our doubts and all our delusions are also cleared.

When we go in, whatever little doubts that we have, those also are addressed and there is no trace of any doubt when we go within.

Sahajo guru aisa mile, jaise suraj doop,
Sahajo guru aisa mile, jaise suraj doop,
Sab jeevan ku chaandana, kaha rank kaha broop.

She says, "A Guru is one Who looks at all equally. He is like the sun — and the rays of the sun and sunlight — those are cast equally upon everyone, whether he is a good soul or a bad soul, or whatever kind of burden of karmas he has. The sunrays are equal for everyone. Like that, the Master also showers His Grace equally on all who are coming for surrender to Him — be it a sinner or be it someone with very good deeds. All of them are equally looked at by Him."

So, He gives His Grace — He showers His Grace and Love equally to all. But it is for all to then assimilate that. And each one then assimilates that Grace and that Love of the Master, depending on how they are receptive — what their inhibitions are. So, accordingly, they receive His Grace and His Love.

Sahajo guru samarath kalaa, sarbdeshi sarb ang,
Sahajo guru samarath kalaa, sarbdeshi sarb ang,
Koi kaisa hi sishy ho, sab par gere rang.

The Master is capable of showering His Grace and making each one receptive — however they are. So, sooner or later, they all will become vessels to receive His Grace.

* * *

We have seen in Andhra Pradesh also how the sangat has become so receptive and how that has increased.

I remember that, in the earlier time, when I was there, I had gone to one gentleman — Womana, his name was. He passed away a couple of days back. And he had given me a place to sit for meditation — this was near Mudigal. And there was a well in his field and there was a pump room. So, he had given me the place to sit for meditation in that pump room. And I remember, in those days, there were hardly around five or six satsangis or devotees who had taken initiation from Somanath Baba Ji.

So, when they would come and talk, that way, the number of people increased. They would come on their bullock carts and then they would meet me and, like that, the number of people increased. And, for the first time, I took people to meet Ajaib Singh Ji Maharaj in Bombay.

So, I took a large group from this village. So, earlier, from the four or five people, there was a large contingent of people who I took to Ajaib Singh Ji Maharaj. Of course, a large number amongst them were people who generally wanted initiation and who were interested in coming to this Path. And also, there were a few who wanted to just go and see Bombay. But there were a large number and that number has only increased.

So, I took these people to Bombay, for the Bombay program, to meet Ajaib Singh Ji Maharaj. Now, the thing is, all these people were Telugu. So, they didn't understand Hindi — or they didn't understand Punjabi, in which Sant Ji used to do His Satsang. So, language was a big barrier. And, amongst these people, there was a group of around twelve people who were very notorious in the village. They were known to have fights and they were known to cut one hen a day and eat it. And they would drink. They would play cards and gamble — so, all the kinds of vices one would expect. They were very notorious in the village.

So, these twelve people also came along and they came with the view of seeing Bombay. They would take Darshan every day, but then, they would catch the group leader and they would go and visit Bombay during the day. Like that, they were doing.

Then, I requested Sant Ji, "There are a large number of people who are coming, who want to come, but coming to Bombay is difficult." So, He obliged by agreeing to give a Bangalore program.

Now, Bangalore being closer, more numbers agreed to come to Bangalore, and these twelve people also came there. And it was in my mind that, even if one amongst this group of twelve gets initiated or takes to the Path, then all the twelve will come on the Path. And amongst them, one of the key persons was a person called Hanuman Reddy.

Hanuman Reddy was a very rich person. He had more than sixty acres of land. And, though he did not eat nonvegetarian food, he somehow was caught up with these twelve people and he was also doing all of these things.

So, when I was writing and making a list of that initiation the night before, I spoke to Hanuman Reddy and I told him, "I have seen this list for initiation, so would you like to give your name?"

Now, he said, "Look, I have no problem. But I get a stomachache when I don't drink. So, I have to drink every day. And then, it satisfies my stomach and it doesn't ache."

So, I told him, “Okay, are you willing to take it if your stomach doesn't ache?"

He said, "Yeah, if my stomach stops aching, then I'm willing to take initiation.”

So, he gave his name. The moment he gave his name, four others out of that group of twelve people also gave their names for initiation. And you can see the Grace of the Master. From that day, his stomach never ached after he got initiation. It never ached and he never drank or took any intoxicant after that. And he was rich, so he made a big hall in the village — like this, like the hall we are sitting in. He made a big shed. And, every day, he would play a tape-recorded Satsang. And, every day, Satsang started in the village.

Now, the rest of the villagers were really shocked to see that this person, who was so notorious and gambling and doing all kinds of other things, he was listening to Satsang every day and all that. So, all the big agriculturalists there, all the big farmers also, were really amazed at the transformation of seeing this person and they also started coming to listen to the Satsang.

And, that way, that village which had about five people, now has nearly two hundred initiates.

So, you can see how the Master transforms and He completely brings about that change.

I have seen that, when so many different types of people come in the Satsang, they have all kinds of nonvegetarian food or they drink, and they have all kinds of other vices, what is said in the Satsang does affect them. And I have seen so many people gradually changing and coming on this Path.

Sahajo guru rangrez saa, sabahi ku rang deth,
Sahajo guru rangrez saa, sabahi ku rang deth,
Jaisa taisaa basan hai, jo koi aave seth.

Sahjo Bai says, “That Master is like a person who dyes clothes. And, whoever comes to Him, whatever clothes come to Him, He dyes those clothes. Like that, the people who keep coming to Him, the Master dyes them in the color of Sant Mat — the color of devotion. And, sooner or later, they all get on this path of devotion. And many amongst them also become gurumukhs.”

In Kashi also, I have seen that so many people are religious fanatics of Rama. And they believe in deity worship and all of that. But such people have also come in the Satsang. And I have seen such people coming to me and getting initiation and completely changing.

I used to go to Jaunpur. And from there, I go to a place called Karkhiya. And it is a one-day Satsang.

So, there also, I saw this one person. He had a very big mustache and he was a very feared person in the community there. Everyone would get extremely scared of him because he had also murdered a couple of people. He was a very big agriculturist there from Karchhenpur village and he was quite feared there. And I saw that he used to come for Satsangs.

So, like that, he came three, four times, and then he told me that he wanted to take initiation. So, he took initiation and, after that, the intensity of how much he was feared, with that same intensity, he became loved by the people. He became that compassionate there. And he used to do meditation. He made a small machine room and then he would sit for meditation.

Of course, he had a lot of bad deeds, but he did do a lot of meditation. So, such people also I have seen getting transformed.

* * *

So, Satsangs are of a very high order when there are so many people who go and attend Satsang. That is a means that the Masters and Saints have determined and that is the way people come and they listen to the Satsangs and that brings about a transformation within those people. It is like that person who dyes clothes. And, sooner or later, all the clothes get dyed. Like that, people coming in the Satsangs also get regularly transformed.

Sahajo guru rangrez saa, sabahi ku rang deth,
Sahajo guru rangrez saa, sabahi ku rang deth,
Jaisa taisaa basan hai, jo koi aave seth.

Radhaswami.

40

Meditation Talk
14 Jan 2022 Morning

Those Who Are Competent, Those Who Have Risen Within, The Masters Get Them To Succeed And Continue The Teachings

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This is during the time of Guru Nanak Sahib. He had two sons, Shri Chand and Lakshmi Chand. And as they grew up, later, His wife kept insisting that one of them should succeed Him. He had another gurumukh disciple, Bhai Lehna, and Bhai Lehna was a gurumukh, he was in the ashram.

So, Bhai Lehna used to also sleep on the floor where Guru Nanak Sahib would sleep to do any seva for Him if He required so at night.

Now, once, in the night, Guru Nanak Sahib called His wife and He asked her, "Okay, what is it you have in mind?"

And she said, "I think your sons are grown up and it is time you fix your Successor, because You are also getting old. You should have a successor now."

So, Guru Nanak Sahib told her, "Okay, I will choose my Successor, my true son as my successor."

So, He first called Shri Chand and He told him, "It is quite hot. The sun is up and it is very warm. So, please start the fan." Now, it was wintertime and people could barely get out of their mattresses. And people were trembling in cold. And Shri Chand was very upset with what Guru Nanak Sahib had told him because he felt it is so cold and He's just making fun. So, he walked away from there.

So, then, He later called his second son and told him also, the same thing, "It is quite warm and the sun is up. Please start the fan." He also got annoyed. He said, "It is night. Twelve o'clock. It's twelve midnight and You are saying it is twelve noon. And You are saying it is hot and I'm trembling in cold. So, I think your mind is not functioning properly." So, he also got annoyed and he left.

So, His wife was witnessing all of this. And then, He woke up Bhai Lehna who was sleeping on the floor and Bhai Lehna came running to Him. And He told the same thing to Bhai Lehna. He said, "It's noon and the sun is up and I'm really feeling very hot. So, please fan me and let me get some air." So, Bhai Lehna, immediately, with folded hands, said, "Okay." And he took a hand fan and he started moving that fan.

So, then, Guru Nanak Sahib told His wife, "See, he is my true son. He accepts whatever I tell him."

Later, when the time for His Succession came, once, to decide, He called everyone. He called His two sons and He also called some of the senior sevadars and the senior devotees there, who also considered themselves to be the successors. And He also called Bhai Lehna. He took all these people, about ten people, with Him for a walk. And He was quite old now and when they went out for a walk, he stood below a babul tree. A babul tree has all thorns, it is thorny, it is full of thorns. And it has very small yellow flowers.

So, He stood below that babul tree and He addressed everyone, and He said, "See, it is such a wonderful mango tree. I am seeing such ripe mangoes. If someone can climb up, then he can shake it and have the mangoes fall down, so they will be very ripe mangoes."

So, the followers who had come with Him, they felt, "At sixty, a person becomes senile. And Guru Nanak Sahib was eighty-five, ninety years, so He must have completely lost His mind—to see that there are mangoes in the tree."

So, all of them stood aside because He was asking them to climb and shake the tree so that the mangoes would drop, and there were a lot of thorns, so nobody wanted to climb up. So, they all stood at a distance.

Then, He called Bhai Lehna. And He told Bhai Lehna, "See, I see these ripe mangoes. Why don't you climb the tree and shake it a bit? I'll get to taste some of these ripe mangoes." So, Bhai Lehna, immediately, with folded hands, agreed. And, somehow, he managed to climb the tree with all those thorns. And he shook the tree.

Now, when he shook the branch of the tree from above, all mangoes started falling down on the ground. And everyone then came quickly to the tree to eat those mangoes.

Then they continued for their walk, they continued on their walk. And a little later, they came across this corpse of a young child — about eight, ten years old. And people had buried that corpse. And they had not buried it very deep, so the animals had dug it and that corpse was now exposed. But they had not eaten that corpse. So, the corpse was lying like that on the ground.

So, when they came near the corpse, it was stinking very badly because it was decomposing. So, Guru Nanak Sahib said, "Olay, whoever eats this corpse, I'm going to make him my Successor.

So, now, people, all the followers and His sons, they felt, "This is very strange because all His life, He has been saying not to eat non-vegetarian food, and now, all of a sudden, He's telling us to eat a corpse. So, he has completely lost it. He has lost His mind." So, all of them stood at a distance because there was a very bad stink there.

So, then He called for Bhai Lehna, and He told Bhai Lehna, "Would you like to eat the corpse? So, Bhai Lehna, with folded hands again said, "Okay, if You want me to eat it, I will eat it."

So, He said, "Okay, go and eat the corpse."

So, he said, "Where do I start from — the legs or the head?"

He said, "Start anywhere."

Now, he went there, Bhai Lehna went there, and the moment he bent down to eat from that side of the head, that corpse turned into Prashad. It was like sheera prashad or karah prashad. And there was a good, nice fragrance from it and it had converted into Prashad.

Then, everybody came to eat that Prashad.

So, Bhai Lehna succeeded Guru Nanak Sahib as the Master. And He was later called Guru Angad Dev Ji. And He got the name Guru Angad Dev Ji because of some seva he did and Guru Nanak Sahib gave him that name of 'Angad Dev'.

So, these are two incidences during the time of Guru Nanak Sahib. And Masters come and They carry Their Teachings for awakening the souls. And, from time to time, those who are competent, those who have risen within, They get them to succeed and continue the Teachings.

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The time is good and the atmosphere is quiet. So, let us all close our eyes and sit for meditation.

41

Meditation Talk
14 Jan 2022 —Afternoon

You Are Not This Body With Whom You Are Identifying — You Are The Son Of God Almighty

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Sant Ji has given an example of how our soul has come from God Almighty and now is in the realm of Kal and it is entangled here.

So, He used to tell this story. There was this shepherd and he used to take his flock of sheep for grazing. And once it so happened that he went near the cave of a lion. So, there, there was this cave of lions and there were two cubs who were playing outside.

So, he took one of the cubs, all the cubs of animals, they all look very sweet and they all look nice. He did not distinguish that it was a cub of a lion. So, he brought that cub back and he fed the milk of the sheep there. And, in that company of the sheep, that lion also grew. And the lion would stay with them, would play with them, and would rest with them. That way, the lion grew up.

So, that lion, then, grew up. It was three years and the lion had grown, but it so happened that that shepherd took the flock again to the same place, while grazing.

So, when all the sheep were grazing, that lion was also there with them, and that lion was seen by the other wild lions who were there near that cave. So, when that wild lion saw this lion roaming about freely in that flock of sheep, he was surprised. And he was wondering how this lion was going around like that? And he went to that lion. But when he went to the lion, the other sheep also did not run away because they were used to a lion running or playing with them. So, all of them continued grazing. And this wild lion went to that tame lion and he asked him who he was?

So, when he asked him who that lion was, he said, "I am a sheep." And this lion told him, "No, no. You are not a sheep. You are a lion."

So, that lion refused to believe, he said, "No, I am a sheep."

So, however much he tried to convince him, the other lion kept saying he was a sheep.

So, this lion told him, "Okay, you accompany me." And he took him to a nearby stream and, in the water, he told him, "Okay, bend and see the reflection and see what is the difference between you and me."

So, when that tame lion looked in the stream, he saw that he was similar to this other wild lion who had his mane and who had his sharp teeth, so he observed that there was no difference.

So, this wild lion said, "Okay, now I am going to roar. And when I roar, I want you also to roar." So, he roared loudly and the tame lion also roared. Now, with the roar of two lions, all the sheep ran away from there and that shepherd also ran away from that jungle.

So, once he roared, all of the sheep and shepherd ran away, and then that lion continued to stay in the company of the other lions. And he was also like the king of the forest there. And he also started hunting on his own and lived like a lion.

So, like that, the soul has come from God Almighty into this world. But the soul is no longer identifying itself as the soul. It is identifying itself with this physical body that it is encased in. And it is saying that it is the body.

If you ask anyone as to who that person is, then they will introduce themselves by the name of their body. Whatever name that they have been given. So, they don't say they are the soul and that they have come from God Almighty.

So, the Masters come into this world and they awaken the soul and, from Their Satsangs, They try to convey to and awaken the soul, saying, "You are not this body with whom you are identifying. You are the son of God Almighty. You have come from God Almighty."

Despite coming to know of that truth in the Satsang, the people are still lost in their attachment with their family and all the outside attachments of this world. And they continue to spend all their time in these outward attachments and pulls and pressures. They do not spend time to realize themselves to find the truth and go within.

When we listen to the Masters and do our Bhajan Simran, and we are able to then cross the nine doors and go to the Tenth Door. And at that Tenth Door, or Third Eye, we realize our true selves. There we realize that we are not this body and we are not these senses. But we are different.

So, when we do our meditation for about two and a half hours every day, consistently, then we will be definitely able to go within and we realize ourselves. We will be able to see for ourselves. Now, if you do not realize your self, then how are you going to realize God Almighty? How are you going to meet God Almighty?

It's only when we go within and realize the truth that we are different and we are not this body and these senses. There we start doing the true devotion of our Masters. We have more and more love and longing for the Master. And whatever Their Teachings, we start following that full Teaching that They are trying to explain. And then we start going within. Our journey within begins.

Sant Mat is not a subject of talk. It is a subject of doing. The more we do, the more we follow and we put it in practice, the more we will be able to get success on this Path.

You can see the history of any of the Masters, and you will see that They have done a lot of hardship. They have done Their practices. They have stayed awake through the night and They have been able to do a lot of meditation. And that is how They have been able to go within and realize God Almighty.

So, it is incumbent on us to do our meditations regularly. We should listen to Satsang every day, and we should take time for doing our meditation. And then, that is our true work. That is the work of the soul and that will take us back to God Almighty. That is what will take us out of this ocean of life and death.

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The time is good and the atmosphere is quiet. So, let us close our eyes and get connected with meditation.

42

SATSANG
14 Jan 2022 — Afternoon

Keep The Company Of The Pious And Avoid The Company Of The Impious As We Imbibe The Qualities Of The Company That We Keep

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The paathi sings the Bani of Sant Kabir Sahib...from the book: Kusang ka ang...

Jaan bhooj saachi taje, kare jhoot se neh,
Jaan bhooj saachi taje, kare jhoot se neh,
Taa ki sangat he prabhu, supane hi mat deh.

This is the Bani Param Sant Satguru Kabir Sahib. Kabir Sahib gives the example of the kinds of people we should not have company with.

Companies are of two types. One is good company that we keep and the other is the bad company that we have.

Kabir Sahib says, "Avoid the bad company because that impacts your spiritual path."

Kabir Sahib says, "Even if you are getting all kinds of savories, all good food, puri, baji and you have a lot of profit in your business also, but despite that, you should avoid bad company. And you keep good company, even if you are getting a roti of husks of wheat."

He says, "People who are lying, they know they are lying, and yet they keep lying. So, you should avoid the company of such liars."

So, when good people go in the company of such bad people, they also get converted like that — they also imbibe those bad qualities. So, Saints have always advised devotees to avoid bad company.

There are a lot of people in the sangat who speak the truth and who are walking on the Path. And when we keep the company of such people then we also get those good qualities.

* * *

When I used to go to the Worli Satsang, I was also very mindful to keep the company of devotees who were doing a lot of meditation and who were spending a lot of time in their Bhajan Simran. So, I used to keep the company of R. R. Singh, and also Kadam and Sundar. The three of them used to do a lot of meditation and I used to like being in their company.

Sundar was from south India and he used to drive a taxi in Mumbai. He would make it a point to attend Satsang every day.

So, once it so happened that, in an altercation with another satsangi, he slapped that satsangi and that complaint went to Baba Ji — Baba Somanath Ji — and Baba Somanath Ji then told him that he should not attend Satsangs.

I used to go there sometimes and I also observed that he had been prohibited from attending the Satsangs by Somanath Baba Ji, but he would stand at the ground floor. The Satsang hall was on the first floor and there were speakers there. And there were speakers even on the ground floor.

So, he used to come, park his taxi on the road, and then he would stand and listen to the Satsang for one hour every day without fail. So, though he was stopped from coming in the hall — coming and attending Satsang — he still did not miss a single Satsang.

That is what I observed — that all three of them were great meditators, but they never, ever missed a day of Satsang. Whatever the season be, whatever their condition be, all three of them would always be at the Satsang hall.

Baba Ji used to visit and give Satsangs only in January and one other time but, every day, a taped Satsang would be played. They would come and listen to that every day.

So, who will listen to Satsang like that every day? Only that person who has a lot of love and affection for the Master.

So, Kabir Sahib says that He prays to God that He doesn't have the company of such people who lie and such people who do bad things.

Kaacha sethi mat mile, paaka sethi baan,
Kaacha sethi mat mile, paaka sethi baan,
Kaacha sethi milath hi, hoy bhakti mein haan.

He says, “You avoid 'raw' people.” Raw people are those who are not listening to Satsang and not doing the meditations every day. Once in a while they come, attend Satsang, and then, for months, they do not attend the Satsang and they do not do the practices.

So, Kabir Sahib says, “Please avoid this kind of company because, in this kind of company, they will also influence you. And, with that, whatever consistency you need to have, that will also go. Because these people who are not listening to Satsang every day are not having that much love and affection and are not that much on the Path.

Tehi peer jo prem ki, paaka sethi khel,
Tehi peer jo prem ki, paaka sethi khel,
Kaachi sarason prer ke, khali bhaya na thel.

He says, “Don't keep the company of people who are not of good character in the sangat and who don't do their practice. It is like putting raw mustard in the mill. It will not give oil also and it will not give a proper byproduct. It simply waters out.”

So, spending time with such people will also cause you to waste time. Kabir Sahib has written this Bani for avoiding such company because it is said that, 'as you keep the company, so you become'. So, the color of your company definitely is also imbibed by you, depending on what company you’re keeping.

Kul toota kaachi pari, saraa na eko kaam,
Kul toota kaachi pari, saraa na eko kaam,
Chaurasi baasa bhaya, dhoori para satnaam.

He says, “Such people are not of a firm resolve and they are not firmly embedded in their devotion. And, as a result, they have to then answer and go in the chaurasi.”

It is important to have good company just as it is important to avoid bad company. Because if you try and find yourself company of people who are firmly resolved in their devotion and who are doing their practice every day, that also has an impact on us. Because if we are also not of a firm resolve and we are not regular in our practices then, when we go in such good company then, even our meditation improves, even our practice improves.

* * *

When I was in the ashram, after Somanath Baba Ji left His physical presence, with the successor who continued, I was there in the ashram for the next four to five years. But I saw that that company was not giving that impetus to meditation and the practice and, slowly, my practice reduced — my practice of Simran and meditation reduced in the four to five years. For which, I then decided to leave and I came and stayed with Mr. R. R. Singh in Mumbai.

R. R. Singh had a very small room and he used to do business in betel leaf. So, he was trading in betel leaf and he would get raw betel leaf from various places. And then the

weeding out and cleaning and all that would take place, and then he would sell that betel leaf in Mumbai.

So, we used to sit – I used to sit there with him in that same room. In that same room, we would stay and would do the business also. And he used to make sure that all of us did our Simran when we were all weeding out bad leaves from that basket of betel leaves which would come. So, each of us were given a basket of betel leaves and we were asked to check all of these betel leaves. And, with each betel leaf that we checked, we were asked to do Simran. He would make it a point to see that all of us were doing our Simran.

He used to say, "For becoming a sadhu, you don't have to go anywhere. Even a small room like this is good enough to become a sadhu." And he would always observe very carefully and see if we were doing our Simran. Because the mind keeps running here and there, and in those four or five years, even my meditation and my Simran had reduced. So, when I was also doing it, he would point out, "Now, you have stopped doing your Simran. Where is your mind running?"

So, like that, he would keep pointing out and, in four months, whatever Simran I had earlier, that returned — and by just doing that practice of working with him and doing the practice of Simran.

My parents were also staying in Mumbai, but I did not like to go and stay with them. I, instead, chose to stay with R. R. Singh. And that is why my parents were also very annoyed with me.

* * *

So, the impact of good company is always there on us. And if I had not kept such good company, then I would not be like this here.

Daag jo laaga neel ka, sau man saabun dhoy,
Daag jo laaga neel ka, sau man saabun dhoy,
Koti jatan parbodhiye, kaaga hansa na hoy.

Kabir Sahib says, "Like the blue color which is there in a particular bleach, when that blue color stains a cloth, then however much you wash it, and however much soap you apply, you cannot take off that blue color."

Like that, He says, "If you are in bad company, that stain of habits, or that stain of that company, will always be there in your lifetime. It will not be washed – you cannot wash away that stain."

Like a crow is black, however much you wash, whatever soap you apply to a crow, it is going to continue to remain black. Like that, any stain that you have from bad company, that is also going to remain permanently and you cannot wash it off.

Moorakh ke samjhaavane, gyaan gaanti ko jaaye,
Moorakh ke samjhaavane, gyaan gaanti ko jaaye,
Koyila hoy na ujalaa, so man saabun laaye.

He says, "For such bad company, however much we try to tell them or prevail on them, they will not accept that."

In fact, they will prevail with their ideas on us because, such people don't want to listen to others. So, even if you tell them three or four good things, they will tell you ten other things — and they will tell you that they already know what you are saying. And they would tell ten different things to put you in a delusion.

We should know that what we say is priceless and we should not fritter or waste it on everybody. We should first evaluate the capability of that person who is going to be listening to us. And, only then, we should open up and try to explain the Path because they are filled with all the world and they are entangled in it. And they have all these thoughts filled in their mind. So, there is no point trying to explain the Path to them.

* * *

There was this person I remember. He is a Telugu person and he stays in a village near our ashram — a little close by, not very far. And this person in Mumbai, he carried these large baskets which have fish. When the trawlers come — fishing boats come — they fill those baskets with fish and he used to carry that and be paid some labor for carrying those baskets in the market. And he had also done a few other things. Like, sometimes on the road, we see these people making performances of different types — like balancing acts or carrying heavy weights with their teeth. So, he had also worked with some of these troupes who used to perform on the road, etc.

So, once he also came to the Guddella Ashram. He came to me and he was wearing saffron attire and he was dressed like a sadhu. He came to me and he said, "I need some help from you. So, he said, "See, I don't need any other thing. I know all the things and, that way, I have got good skills. But I want you to tell me how to make money."

So, I told him, "Look, that is something I also don't know how to make. My Guru has also not taught me how to make money. So, I can't help you with that. You have to apply your mind and see what you can do with it and you can make your own money. Here we only do by Bhajan Simran. So, that is something I can't help you with."

Later, he moved towards Bangalore and he became like Sai Baba. He became like a second Sai Baba. He grew long hair and wore saffron clothes and all that. And there was an old-age home at Chikballapur near Bangalore. So, he stayed there and he said, "I'm building a Sai Baba temple." And then, he used to meet all these ministers, or he would meet all these various people and collect donations. So, someone would pay them non-taxed money, like cash, they would pay him seven lakhs, ten lakhs, five lakhs. So, like that, he would collect the money, and with that money he was buying land in his village. He was making a big home for himself and also, on the side, he was making a temple. So, he learned these small tricks of giving some vibhuti — giving a ring, taking it out of his ear or something, so all of these petty magical tricks which we see. He had learned that also. And people started believing in all of these things very quickly. So, that way, he became quite rich. He made crores of rupees like that. And he came here to Channasandra also in a car. So, he came here in a car to meet me and he said, "See, I have seen foreigners have come here and you have foreigners who visit you. Why don't you send a few foreigners to me also?"

So, I said, "These foreigners are coming here to do meditation and Simran Bhajan. They are of no use to you." So, he came twice like that here.

So, then, the government got behind him. They were curious how he was making so much money and what he was doing with all those land acquisitions and all that. So, there was a raid and then he was arrested. He was behind bars for nearly five to six years.

Now, he is staying in his village. He has stopped doing all of this. But he is back in his village now.

So, going in the company of such people, they are wasting their lives and they will also waste the lives of people who are going to them.

Kabir Sahib says, "It is like washing coal. If we wash coal, with however much soap — tons of soap — what will come out is only black water."

Lahsun se chandan dare, mat re bigaare baas,
Lahsun se chandan dare, mat re bigaare baas,
Nigura se sagura dare, yon dar pe jag se daas.

He gives another example. He says, "Sandalwood gets scared to be in the company of garlic." Because the smell of garlic is so overbearing and so powerful, that one will stop the smelling the sandalwood. So, like that, in a room, if someone has eaten a lot of garlic and he comes, everyone comes to know someone has eaten garlic like that.

Like that, the devotees who have Masters, who have been initiated, they are scared of worldly people who are not initiated and who do not have a Master. Because, in their

company, they will lose their devotion. They will lose their sentiment and their affection for their Master.

Sansaari saakat bhala, kanyaa kuwaari bhaay,
Sansaari saakat bhala, kanyaa kuwaari bhaay,
Saadhu duraachari bura, harijan tahan na jaay.

He says, "For a family, for a person who is a householder, who has a family, he is good and even an unmarried lady is also good. But avoid the company of a 'godman' who is swayed by his vices and who is doing all kinds of bad things. So, avoid that 'godman'. But you may be in the company of that householder, or you may be in the company of that lady."

Saadhu bhayaa tho kya bhayaa, maala paharee chaar,
Saadhu bhayaa tho kya bhayaa, maala paharee chaar,
Upar kali lapet ke, bheethar bhari bhangaar.

Kabir Sahib was very candid in what He used to say. He was fearless in saying it. And He says, "What is the point of a godman who is wearing saffron attire and who is wearing four maalaas when, outwardly, he is showing all this appearance, but inward, he is full of garbage." So, there is no point in going to such godmen.

Somanath Baba Ji used to tell how there is such a large number, or rather, an increasing number of temples across India. He had roamed the length and breadth of the country in search of God Almighty. And he was from the Nath Panth. And he used to meet all kinds of people — all kinds of these so-called 'godmen' and others. And when they would meet him also, they would say, "How have you explained about God to the worldly people?" And what they would mean is, "How have you fooled the worldly people?" So, Somanath Baba Ji would tell how these temples have increased so much in India.

So, what these people do is — these so-called 'godmen' or saffron-attired sadhus — they search for a good village which is prosperous, where the families are by-in-large prosperous. And when they have identified a village like that, they go and stay below a tree somewhere and they ask for alms, they ask for some food. And for ten, fifteen days, they stay there and befriend the people and the main key people in that village. And once they have set that overnight, they carry a small item with them. The item could be one foot long or one and a half feet long. These are typical idols of deities, like gods or goddesses. And, overnight, they will bury it where they have stayed or where they have put their tent. And once they have buried it a few feet down, they continue to sit on that and they properly level the ground and they continue to sit there.

So, over a fifteen-day period or a month period, grass also grows on that place where they have dug and buried that idol. After that, they leave from that place and go elsewhere.

Then, after three to four months, they come back. And then, they stay there again. And then they go to the mukhia or the key village leader. And they tell him, "Look, I had a dream when I was sleeping there. I had a dream." And they will talk about the idol that they have buried. So, if it is a Hanuman, they will say, "Hanuman came in my dreams. And he is saying that he is buried down there and, if we dig him up and bring him out, then there will be prosperity in the village. I saw all that. My vision showed there is prosperity in the village. It will rain well, there will be good harvest, and all of you will prosper."

So, immediately, everyone comes with their spades to dig out that Hanuman.

Then they say, "No, no, no, that is not the right way to do it. In my vision, I was also told that you have to make a temple for Hanuman before you dig him out."

So, then he says, "In my vision, a temple was to be made and the lord told me that he has to be, with due ceremonies, put into the temple." So, then the collection drive starts and they start collecting money for making the temple. And they build the temple there. And they also make a room adjacent to the temple for the pujari to stay. And then they call the laborers and they dig out that place — and they know that they have buried the idol there — so they are definitely going to get it. So, once they dig, people are all shocked to see that, yes indeed, whatever his vision, it is right and there is actually an idol there. And everyone believes because grass has grown on top and it is all, otherwise, normal.

Then that idol is removed and it is placed in the temple with all the ceremonies there. And people make that sadhu, or make that person, the preacher at that temple. They make him the pundit of that temple and he gets a proper livelihood thereafter.

So, that way, he gets his livelihood and that is how a number of places you will see — temples in the villages — that's how a lot of these temples have come up.

Kabir kusang na keejiye, loha jal na tiraay,
Kabir kusang na keejiye, loha jal na tiraay,
Kadalee seep buvang mukh, ek boondh tripthaay.

Kabir Sahib says, "Avoid such company because these people are like iron and iron cannot float in water. So, like that, they will not be able to do their devotion and they will also take you down with them."

So, Kabir Sahib says, "In good company, one raindrop during the swati constellation, when it falls on a banana tree, it develops karpoor which is of a very high value. Like that, one drop, when a snake drinks that one drop of water — one drop of rain in the swati constellation — it develops a priceless jewel within itself. So, like that, even the brief

company of a good person, that has a priceless impact on us. As opposed to that, if we are with bad people, it is like iron which doesn't float in water."

Ujjal boondh akaash ki, pari gayi bhumi bikaar,
Ujjal boondh akaash ki, pari gayi bhumi bikaar,
Mool bina taama nahi, bin sangati bo chaar.

He says, "Like that raindrop during the swati constellation, it can make priceless things — like the karpoor or the jewel in that snake. That same raindrop, if it falls in filth in the soil, it becomes dirty. Like that, if we are in bad company, then they will not only not do their meditation or not do their practices, but they also have an impact on us. And they also put us in a delusion and discourage us from doing our practice or walking on the path of spirituality."

So, people, when they get initiated or they have Naam from their Master, it does not impact them and they are not willing to leave their Path.

And, for other such people, they are not willing to leave their beliefs or inhibitions. They are not willing to do their meditation, they are not willing to listen to Satsangs or do the practice. And years pass by and they don't have that love and devotion for the Master and they don't do their meditations.

I have met such people also who have taken initiation and now they are wearing saffron clothes and they are going here and there. And they are saying there is nothing in Sant Mat in terms of the meditation and the teachings here, and they are giving an initiation to various people. They are talking bad about the Path. They tell others also that there is nothing on the Path and you should come and do deity worship and they try to bring the people to do deity worship. So, they create a delusion even amongst others who want to be on the Path.

So, that way, Kabir Sahib has cautioned about avoiding bad company so that we do not get deluded there. And He has also written a Bani on how we should keep good company and how we should be in the company of people who will encourage us to do our meditation. Because human beings are such that everything depends on company.

So, we need good company throughout our life. When a baby is born, his first teachers are his parents. They teach him the language and they teach him the basics. And then, as he grows, he goes to school, and there, the schoolteachers educate him. And that way, everyone has knowledge contained within them. They have the knowledge to assimilate. But that is opened up only by the teachers. So, depending on the competence, gradually, the teachers increase his grade — increase the level of that knowledge and make him more and more competent.

So, those people, those students who went to school and they listened to their teachers and they got educated, they are now better off. They have knowledge and they are better off in their livelihood. And, as opposed to that, those children who have avoided school or who have not been able to get the company of their teachers, they have remained illiterate. And they are finding it very difficult to make a living to take care of their families. So, it is all a matter of company that the child has kept.

God has given that store of knowledge to everybody and that ability to learn to everybody, but only those who have gone in the right company, they have been able to manifest that knowledge, understand it, and learn and apply it. And those who have not been able to go in the right company, they have not been able to open up to that knowledge and learn it.

So, Kabir Sahib says, "Go in the company of the Masters because They are connected to God Almighty and They are full of love and devotion for Their Master. And when you go in Their company, you also imbibe Their quality and develop your love and affection and devotion towards your Master and God Almighty.

Ujjal boondh akaash ki, pari gayi bhumi bikaar,
Ujjal boondh akaash ki, pari gayi bhumi bikaar,
Mool bina taama nahi, bin sangati bo chaar.

Radhaswami.

43

Meditation Talk
15 Jan 2022 Morning

If We Do Our Devotion, Then We Need Not Get Disheartened — God Almighty Will Always Send The Saints To Awaken Us

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Sant Mat is not a new path or a new practice. This is as old as this world. Ever since the worlds were created, and with five elements, all these lifeforms were created, God Almighty has kept the Path of going back to Him within this human lifeform.

This Path has not been created by any Mahatma. This Path has been set by God Almighty, ever since the human lifeform has been created. And this is the Path to go back to God Almighty.

So, Saints have come into this world and They have sown the seeds of initiation. And within Their disciples, from time to time, the disciples have become fit to continue with the practice and continue with the preachings.

Kabir Sahib has said, "If the Saints were not here in this world, then this world would have been reduced to ashes. It is only with the power of the truth which is there with the Saints that this world is continuing as it is."

There are several Saints in this world — some are known and some are unknown — and They remain hidden. But there are always Saints in this world. We should not worry and we should understand that God Almighty has sent the Saints to awaken lost souls. And these Saints will always be there.

So, if we do our devotion, then we need not get disheartened. God Almighty will always send the Saints to awaken us, to awaken that soul.

So, that is why we should be reassured that God Almighty will always take care. It is with the good deeds of more than ten million lives that we get a human form — we get a human birth — and, with the Grace of God Almighty, we get the company of the Masters.

So, from time to time, Saints come into this world to awaken the souls. And with Their Teachings, the disciples continue to take that practice forward.

So, we should all be more worried about our own devotion and about our own practice and discipline. We should leave the rest to God Almighty because He decides who has to be awakened and whose soul has to be brought in the company of the Masters.

It is really not up to us to decide that. It is not for the human being to decide that, it is God Almighty Who decides and it is preordained. So, we should not be worried about that. Only as human beings, we carry tension and we carry worry with us but, otherwise, it is really out of our hands.

So, we should just focus on our devotion and we should have faith in our Masters. Whenever we are faced with hardships, we should do more Simran and more meditation. Whenever we face a hardship, the mind starts thinking only about that hardship and we forget about our Simran and meditation and we just keep repeating that thought of worry. But during such time, instead of doing that, we should focus rather on our Simran and our meditation. We should increase our Simran and increase our meditation.

So, wherever we are, we should take out more and more time for our Simran and meditation. And if we are able to salvage our soul, then with the salvaging of our soul and ourselves, we will automatically be able to salvage our near and dear ones.

* * *

So, the time is good and the atmosphere is pleasant and quiet. So, let us close our eyes and sit for meditation.

44

SATSANG
15 Jan 2022 — Afternoon

Understand The Truth And Care For Your Soul — Which Is The Main Purpose Of Coming Here

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The paathi sings the Bani of Swami Ji Maharaj...from the book: Updesh Guru aur Naam Bhakti...

Samajh kar chal jagat khota,
Maan mad tyaag man mota.
Samajh kar chal jagat khota,
Maan mad tyaag man mota.

This is the Bani of Param Sant Satguru Swami Ji Maharaj. Swami Ji Maharaj, in this Bani, awakens us and He says, "Think, you have come into this world, think." He is telling us to think and realize that this world is false. It is not true.

Kal and Maya have created a delusion in this world. All the material things we see around us, and all the attachments that we have, all these are not real and they have been created by Kal and Maya. And these are created so that the limited time — the priceless time that has been given to us to get salvation — that time is spent in this entanglement and in this delusion. The time that has been given to us is limited and we have seen with our own eyes the elders, when they have left, they have not taken anything with them.

Whatever things we possess here, these are things that belong to Kal and Maya. They have been given to us only as per our preordained deeds and we have to leave all of these behind when we go from here.

So, all these have been given to us as per our preordained karmas — our Pralabdh karmas. Some have been given more because of their better deeds. Some have been given less because of their inferior deeds. So, all this is already preordained and fixed before.

As per our previous karmas, we have something to take from others and something to give to others. And when we have this give-and-take relationship, such people come together in the form of a family so that that give-and-take is settled. And when that give-and-take comes to an end, that particular family member, or members, leave without even bidding goodbye.

So, it depends on our previous give-and-take. It is like the birds flocking on a tree. They leave in the morning without saying bye to each other. That is how our family members leave us once that give-and-take is over.

The Masters awaken us and They tell us, "Don't get carried away by these relationships. These are all as per your preordained karmas. They are as per our earlier karmas which we have with these people. All the different souls come from various places — from different places — and they come together to do that give-and-take and, once that is over, they leave us.

* * *

During the time of Angad Dev Ji Maharaj, there were two sons who were initiated. Their father was not initiated. And because of his affection to those children, after he died, he was reborn as a cheetah in the nearby forest. He used to eat nonvegetarian food and, at the time of his death, he died with that wish for eating nonvegetarian food.

Now, in this cycle of life and death, we are reborn where our dying or death wish carries us. And that is how, in order to fulfill his wish of eating flesh, he was reborn as a cheetah.

When the two children would keep passing that forest, that cheetah, when it grew up, it saw the children and it remembered, "These are, indeed, my children." So, though he knew they were his children, he would come to see them. But they were scared of him because they did not know that he was their father and he was reborn like this. So, they would be very scared and he would keep coming in their path and he would keep looking at them.

So once, they mentioned this to Guru Angad Dev Ji Maharaj and they told Him, "When we come for our Satsangs, on the way, there is this cheetah which comes and stands and we are very scared that he may attack us sometime."

Guru Angad Dev Ji contemplated within, and then He told them, "Don't worry about that cheetah. He is your father who is reborn. And because he was inclined for eating flesh and meat, he has had to go into that lifeform. He won't harm you. Don't worry about it."

So, then they prayed to Guru Angad Dev Ji and said, "How come our father has gone into this lower lifeform of being a cheetah?"

And then, Guru Angad Dev Ji told them, "He was not initiated. In your case, you are initiated, so there is no question of this happening with you."

So, they begged for the salvation of their father — the soul of their father — from that cheetah and to get salvation for him.

Guru Angad Dev Ji gave them some Parshad. And He told them, "You place this Parshad on a rock nearby when he comes there and sits."

So, they did accordingly and they placed that Parshad. And when that cheetah saw them placing food like that, he felt that his children had placed something and he went and ate it. And after some time, that soul left the body of that cheetah and was reborn as a human being.

* * *

So, that way, when we have Darshan of the Masters or we eat Parshad of the Masters, we get another human lifeform. Whoever takes that Parshad or has the Darshan, he gets another human life. But whether he will get salvation or not in that human life depends again on his impressions and the Grace of the Master.

Samajh kar chal jagat khota,
Maan mad tyaag man mota.
Khudi ko chhorr nahi tota,
Bhakti kar khaaye kyon sota.

Swami Ji Maharaj says, "You should shed your ego because it is this ego that is bringing you, again and again, into this ocean of life and death. It is this ego of 'me' and 'mine' that we carry with us. And it is that wish and those desires that we have revolving around 'me' and 'mine' that bring us back, again and again, into this world."

He says, "If you shed your ego, there is no loss or there is no detriment in that. But if you do not lose your ego, you do not shed it, then you have a problem of coming again and again into this world."

It is for this ego only that we incur a lot of bad deeds. And, because of those bad deeds then, we have to go into hell and we have to suffer the beatings of the angels of death there and undergo a lot of sufferings.

If we have good deeds, then we come back into this world to redeem those good deeds and, accordingly, we are born in rich families or princely families and we enjoy those good deeds that we have done in the past. And, likewise, if we have done bad deeds, then we may be born into poor families. We may have to undergo suffering here in this human life. And we may also have to go into hell and redeem those bad deeds because the karmas have been kept as the crux of this world. And it is according to those karmas only that our future lives are determined — and how we are going to redeem those karmas is determined.

We have to always undergo a lot of pain and suffering during our death. We have to be chewed by Kal. And when he chews us — when he chews the soul — the soul's attention is still in the body. It has not left the body.

At that time, it goes through a lot of suffering as it is chewed in the jaws of Kal. Kal has been cursed by God Almighty that he has to chew more than one hundred thousand lives — one hundred thousand souls — every day. And that is why when, at the time of death, we have to go through the jaws of Kal when our attention has stayed within the body. And that causes a lot of pain.

So, Swami Ji Maharaj says, "Therefore, you shed off your ego because that is what is bringing you back again and again. And, again and again, you are getting this suffering from Kal."

Khudi ko chhorr nahi tota,
Bhakti kar khaaye kyon sota.
Karo satsang guru kera,
Surat se lo gagan jhota.

He says, "Go and surrender to the Masters and go attend Their Satsangs and do the practice of Surat Shabd Yoga. And, with that practice, try to leave your nine doors and come to the Tenth Door. There, you will get the path of salvation."

It is important to go to the Satsangs and listen to the Masters. In these Satsangs, the Masters don't talk about scriptures and epics and other holy books. They talk about the Ramayana or They talk about the epic of the soul — how it has come from God Almighty into this world of Kal and Maya. And now, having come here, it is entangled and it is identifying itself with this world. And They make the soul aware of the reality. And, in the Satsangs, it is told to us how to get out of this entanglement — what we should do to get out. Sant Mat is a very clean path. It is very true path. And the reality is told to us of how we can go back to God Almighty.

And once we have been told about the Path and told about the truth, and we understand the truth, then it is important for us to do the practice. Because if we do not do the practice, we cannot accumulate that wealth to get free from here.

So, you do your practice of Surat Shabd Yoga and leave the nine doors and come to the Tenth Door. There you manifest the Holy Sound Current and the Jyoti. And, when you do that, you will get the true happiness and bliss there.

Karo satsang guru kera,
Surat se lo gagan jhota.
Magan hoye baith phir ghat mein,

Fatah kar tirkuti kota.

So, then He says, "You will do your Surat Shabd Yoga. You will do your practice and come to the Tenth Door and manifest the Holy Sound Current and the Jyoti within. Once you do that, the soul will stay there in that happiness and bliss and it will then go further to the higher planes. And it will vanquish the fort of Kal. You will be free from this bondage of this fort of Kal. And then, you will be free from this life and death. You will no longer fear death. And now, as Kal controls you, after that, you will control your death. All your Kriyaman deeds — all the deeds that you have incurred in this lifetime — you will be able to redeem all of those and you will be left with whatever Pralabdh karmas and the Sanchit karmas in Brahm. Pralabdh karmas will continue as long as you have this life and they will come to an end at the end of life.

Magan hoye baith phir ghat mein,
Fatah kar tirkuti kota.
Kutumb sang chaar din naata,
Moh sang kyon parra lota.

So now, Swami Ji Maharaj awakens us and tells us, "Why are you stuck in the attachment of your family? Your relation with your family is only but for a few days during this lifetime and you are losing your very precious time. Each breath of yours is more valid than the three worlds put together. And you are using that precious time — that precious breath — on this entanglement with your family."

So, you continue to stay in your families, be with your families. And the only difference is — don't be for them. You be for your Master. You have your Master at heart, and then you stay in your own families."

When we maintain these strong attachments, then it is difficult to go further on our spiritual path and we have to stay in the astral form in the Thousand-Petaled Lotus at that plane. You have to stay there for a very long period, till you redeem all your karmas or your attachments are over. Till then, you cannot progress further.

So, if we are able to do it in this lifetime only, it is a short lifetime and we can use this to get detached from all around us. And that is by doing our Simran and being in the remembrance of our Master.

While we stay physically in our families, we have to be detached and do our Simran and be in the remembrance of Master. If we do like this, then it becomes easy for the Master at the time of death to take the soul and the mind. And that jiva is then taken and the Master keeps that soul in Par Brahm, which is the step of salvation. And then, for a brief there — after a brief period — the soul stays there, and then goes to Sach Khand.

So, it is our own actions, our own attachments that we build here for which we have to spend a very long time in the realm of Kal. Because Kal doesn't forgive and Kal doesn't leave us without settling his account. And if we have those attachments and we have all those desires and wants here, then we have to do a very long period of meditation till we are able to get out of our attachments. And, only then, we go to the step of salvation.

Therefore, the Masters tell us to tread with caution in this life. They tell us, "All the things that you have around you are meant for entangling you here — meant for creating a delusion — so that you lose this precious opportunity and you waste it."

So, the Masters caution us to be aware of this.

If you would have done two and a half hours or three hours of meditation, or if you do two and a half hours or three hours of meditation then, in this life only, you will be able to get that. You will be able to reach that step of salvation in this lifespan itself.

Kutumb sang chaar din naata,
Moh sang kyon parra lota.
Karo kuchh bhajan antar mein,
Gaho guru charan ki ota.

Swami Ji Maharaj says, "Therefore, use this time and do at least two and a half or three hours of meditation. Spend more and more time doing your Simran. And stay consistent and committed to do your Bhajan Simran."

* * *

I often relate this incident. There were a husband and wife and they were loving devotees and initiates of Sawan Singh Ji Maharaj. And once, it so happened to the lady that Sawan Singh Ji Maharaj came within and He told her, "Your time is over and, tomorrow, you will have to leave this world."

So, when Sawan Singh Ji Maharaj came within and He told her, "Tomorrow, you have to leave this world. I will come at eleven o'clock — 11:00 A.M. — tomorrow."

She, later, told her husband. Her husband was a retired clerk in a bank and later, he was teaching. So, once she told him this then, he said, "Okay, tomorrow I will take a holiday and I will spend that time with you."

And, in the morning, they both sat for meditation, and at eleven o'clock, Sawan Singh Ji Maharaj came to take her soul. She woke up from meditation and she held the hand of her husband and she told him, "Sawan Singh Ji Maharaj has come to take me."

So, he was also sitting in meditation. So, he got up and he held her hand and he said, "You have done my seva for forty years. You have taken care of me. So, it is very good. I am very happy that Sawan Singh Ji Maharaj has come to take you. So, go happily. Go with Him."

That is the kind of ideal we should have when we talk about our attachments and family. That is how we should live in our families and that is how detached we should be in our families.

So, when we sit for meditation every day for about two hours to two and a half hours, then it becomes like this. Automatically, we lose that attachment and we are ready to go. There is a lot of happiness when the Master comes to take us at the time of death.

Guru bin koi nahi sangi,
Unheen sang baith man ghota.
Karenge kaaj vah tera,
Utaaren paap ki pota.

Swami Ji Maharaj says, "You understand Who is your True Well-wisher — who is your True Friend. Because all your other friends, relatives, and associates, all will leave you at the time of death. No one will help you at the time of death and after. It is only a Master Who is helping you now and Who will come at the time of death to help your soul. And then He will be always with your soul within and He will not rest till He takes you and makes you meet God Almighty. So, who is a better friend and who is a better well-wisher than your Master?"

When we have such a friend and such a well-wisher, why don't we have our love and affection towards Him? We, instead, have all our love and affection towards others who are thinking either about themselves or about the world outside. So, it is only the Master Who is truly thinking about you and Who is wishing well for you. So, why not have our love and affection at His feet?

So, therefore, Swami Ji Maharaj says, "Have true love and affection for your Master and at the feet of your Master. Because He is the only one Who is going to help you now and within. And He will fulfill His promise. He will always be there with you."

Mile tab naam ki rangat,
Shabd ki sej ja lota.
Bhaag tera barra jaaga,
Hun man arsh ka tota.

Swami Ji Maharaj says, "Consider yourself lucky that you have met the Master and that you will get your salvation."

Outside, we consider ourselves lucky when we get a lottery, or we get some wealth, or something good happens outwardly. We consider ourselves lucky. But Swami Ji Maharaj says, "You consider yourself lucky that you have a Master and that you have got your initiation. And then you will stop this to and fro into this world and you will reach Sach Khand in this life itself. And the purpose of you coming into this life will be fulfilled."

Bhaag tera barra jaaga,
Hun man arsh ka tota.
Utha phir jaag ik chhin mein,
Jugan jug se parra sota.

When you manifest that Sound Current, that sleeping mind, which has been sleeping for eons — for crores of lives — that also awakens and it comes to know of its true self. It gets the knowledge of truth and it flies in the sky in the planes above. And it helps the soul to go within.

Utha phir jaag ik chhin mein,
Jugan jug se parra sota.
Jagat ko dekh tu math kar,
Nahi kuchh saar hai thotha.

Swami Ji Maharaj says, "You sit and contemplate and think carefully and evaluate everything in this life that is there — what is the crux of it? What is the essence of that life? What is the essence of everything that you are doing? And you will find that there is no essence. There is no truth in anything that we are doing here in this world."

Because everything is subject to destruction. There is nothing permanent here. And it is either destroyed today or it is this destroyed tomorrow. So, there is nothing permanent in anything that we have in our life here.

Jagat ko dekh tu math kar,
Nahi kuchh saar hai thotha.
Ulat kar dil matho apna,
Amolak vakt kyon khota.

So then, Swami Ji Maharaj says, "After you have evaluated and you understand that there is nothing real in this world and there is no permanence in this world, then you invert your mind and, inward, go within. You do your Bhajan Simran and take your attention of the soul back to the Eye Center and go within. Because after you have realized that there is no permanence in this world and you realize that this is, in fact, not the truth — the truth and reality is different."

But, despite that, if you do not turn your mind inward, you do not get connected to that meditation, you do not do your Simran and Dhyan, then what is the point?

Because, if you do not have love and affection for your Master, you do not do your meditation, then you may spend so many years in just knowing this but not doing anything about it. It is all still a waste.

Swami Ji Maharaj, in another Bani, has said, "We should have true love and affection for our Master. We should love Him with our heart."

What we do is superficial love and affection. Because, outwardly, we show love and affection for the Master. We keep showing and expressing our love and affection for Him but, within our hearts, we do not give Him space. Within our hearts, we have all our worldly desires, all our possessions, all our other relationships, then there is no space for the Master.

Ulat kar dil matho apna,
Amolak vakt kyon khota.
Guru ne ab kari kirpa,
Diya ab kaal ko gota.

He says, "Once you have evaluated and you know the truth, then turn your mind inwards and have all your love and affection for the Master inwards. Continue with whatever relationships you have, whatever possessions you have, but have your love and affection towards the Master within and do your meditation." And, if we do not do this, then we will just pass time. We will still be entangled outside with all our attachments and we will still be in sorrow. We will still be crying outside.

But if we go within, we do our Bhajan Simran and go within, then we will be able to realize true happiness and true love and affection for our Masters.

Guru ne ab kari kirpa,
Diya ab kaal ko gota.

Now, He says, "The Master has graced you. He has taken your account from Kal and He has kept your account with Him. You are no longer answerable to gods and goddesses. You are answerable only to your Master."

So, when He has done some much grace and He has got you away from the clutches of Kal, then it is necessary for you to have love and affection for Him and do your meditation.

Guru ne ab kari kirpa,
Diya ab kaal ko gota.
Kahen radhasoami yah tum ko,

Chalo satlok doon nyota.

Swami Ji Maharaj, after explaining all of this, He says, "Now, I've explained all of this to you, so you have love and affection for your Master. Develop that love and affection. Have your resolve to go within and do your meditation to go within. I have come to give you an invitation from Sach Khand, from Sat Lok. So, I have come to invite you to your True Home — to Sach Khand-Sat Lok."

So, Swami Ji Maharaj, in this Bani, has beautifully explained how you should, while staying in this world, get your detachment from this world, from your relationships, and from all your other attachments, and have true love and longing for the Master and do your devotion while you stay in the comfort of your families, while you stay in the comfort of your possessions. But within, you remain detached and belong to the Master and do your meditations with love and affection towards Him.

If you don't do that and you keep identifying yourself with your families and your attachments and your possessions — and outwardly only, you have a little bit of love and expression of love for your Master — then, however much you do like this, you are not going to get that Grace of the Master. You are going to continue to stay in this current state of suffering. And you will continue to wail in this suffering and not be able to assimilate that Grace which the Master wants to give you.

Guru ne ab kari kirpa,
Diya ab kaal ko gota.
Kahen radhasoami yah tum ko,
Chalo satlok doon nyota.

So, Swami Ji Maharaj, in this Bani, has explained, "In this world, have that true love and affection for your Master. Understand the reality and care for yourself. Understand the truth and care for your soul, which is the main purpose of coming here."

What we are doing is, we are not working towards the care of our soul or caring for our soul. We are rather caring for everything outside. And we should start caring for our soul and be able to go within.

(At this point, the Satsang ends and the closing talk begins...)

45

Closing Talk
15 Jan 2022 Morning

Whatever You Have Heard Here, Whatever You Have Understood Here, Try To Bring That In Your Life

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So, all of you have come and participated in this program. You have taken out your precious time and come here and attended this program. The Masters have been very graceful for us to have been able to go through this full program. Outside, the corona pandemic has increased in the third wave and a lot more cases. But with the Grace of the Masters, we have not had any such incident here. And things have gone smoothly.

So, outside, the cases have been increasing and, despite that, with the Grace of the Masters, we had no impediment or no need for stopping the program or anything like that. And with Their Grace, the program has gone very well. All of you have taken out your precious time and come here and attended it.

Now, when you go back home, you should maintain the same love and affection and whatever you have heard here, whatever you have understood here, try to bring that in your life. Try to follow that because, again, if you leave that and work at the plane of your mind and get outwardly focused, then again, you are going to have to continue with the same sufferings.

So, I bow and pray to the feet of SomAjaib that They shower Their Grace on all of you and your devotion increases when you go back home also. And your love and affection for Them increases.

In these fifteen days that you have been here, if there has been any shortcoming in the seva in your stay here, or if any sevadar has said anything which has hurt you, I beg your forgiveness. And I want all of you to carry love and affection back to your homes.

So, I pray to Baba Ji that your return journey goes well and safe and all of you go back to your homes and do your meditations and increase your love and affection for your Masters.

Radhaswami.

GLOSSARY

Abhyasi

A student; a practitioner of meditation

Adi Naam

The original expression of the Sound Current or Naam from which the entire Creation and all contained therein began and which will continue after the entire Creation comes to an end

Agra

City in Uttar Pradesh state of India, at the banks of River Yamuna; site of the Red Fort and the Taj Mahal; capital of the Mogul empire for over one hundred years; historical home of Swami Ji Maharaj and currently the center of the Agra line of Sant Mat

Ahalya

Wife of Gautama Rishi, created by Brahma with impeccable beauty; varied stories from the Puranas and the Ramayana exist regarding her seduction by Indra and their subsequent punishments invoked by Gautama Rishi; she is later redeemed by Rama and restored to Gautama Rishi

Ajaib Singh Ji

Param Sant Satguru; (1926-1997); known informally as "Sant Ji"; successor to Kirpal Singh Ji Maharaj; provided meditation retreats to thousands of initiates who came from abroad to His Ashrams in Rajasthan; and beginning in 1978, after the passing of Baba Ram Singh Ji's Guru, Baba Somanath Ji Maharaj, He came every year to Bombay for the benefit of the disciples of Baba Somanath in South India; Baba Ram Singh Ji brought about one thousand souls to get initiated by Ajaib Singh Ji Who gave him so much Grace that Ram Singh considers Him his second Guru; the term "SomAjaib", which Baba Ram Singh uses routinely to acknowledge His love, gratitude and devotion to two Great Saints of Sant Mat is a combination of the names "Som" and "Ajaib" and provides the name for His ashram in Guddella India, "Som Ajaib Ashram".

Ajapa

Repetition without conscious effort, like the breath; as Simran becomes perfected, it becomes ajapa

Alakh Lok

One of three purely spiritual realms above Sach Khand; lit. “Indescribable, Invisible, Unperceivable”; sixth spiritual region, located below the seventh, Agam Lok, and the eighth, Anaami Dham

Amar Das Ji

Param Sant Satguru; (1479-1574); successor to Guru Angad Dev Ji; third Guru in the lineage of Sikh Masters; Guru of Ram Das Ji

Amrit Vela

Lit. “Time of Nectar” (that, which causes deathlessness); also refers to early morning meditation period from 3:00-6:00 AM

Amritsar

City in India in the northern state of Punjab; location of Sikh's Golden Temple; also, a term used for Mansarovar, the Pool of Nectar in the inner region of Par Brahm where all karmas are washed away

Anaami

Highest of three purely spiritual realms above Sach Khand; lit. “Nameless”; also called Radha Soami Dham; home of Anaami Purush

Anahad Shabd

Unstruck music, created without striking any instrument; music of the Astral plane; also, Anahad Nad, Anahad Bani

And, Anda

Astral Realm; lit. “Egg”, second subdivision of Brahmand; lies between the Physical Plane (Pind) and the Causal Plane (Brahm); contains the regions of all gods and goddesses

Andhra Pradesh

State of India, location of Guddella Ashram, which is presently the home of Ram Singh Ji

Angad Dev Ji

Param Sant Satguru; (1504-1552); second in the lineage of Sikh Gurus; successor to Guru Nanak Ji; Guru of Amar Das Ji; credited with having formalized the Gurmukhi script, which was used for the writings of the Sikh's Adi Granth Sahib and the Punjabi language

Arjan Dev Ji

Param Sant Satguru; (1563-1606); fifth in the lineage of Sikh Gurus; successor to his father, Guru Ram Das Ji; grandson of Guru Amar Das; Guru and father of Har Gobind Ji; compiled the Sikh's holy book Adi Granth Sahib; started His mission in 1581

Arjuna

Main character in the Mahabharata; third eldest of the Pandava brothers and son of Lord Indra; won Draupadi in combat; married to her together with his four brothers; master of supernatural weaponry and archery; ardent devotee of Lord Krishna

Ashram

Spiritual retreat, or living quarters, for a community of souls devoted to spiritual practices; a true ashram will only be created around a realized practitioner

Ashtanga Yoga

Eightfold Yoga path or system; described in the Yoga Sutras of Patanjali and popularized by Swami Vivekananda; starts with Yamas and Niyamas and ends with Samadhi; also known as Raja Yoga

Avatar

Incarnation of a lesser deity, who manifests to restore some karmic or ethical imbalance in the world; not to be confused with Saints, Who are primarily concerned with the salvation of souls, with some notable exceptions, like Guru Gobind Singh and some of His predecessors, Who also worked as a kind of avatar to help eliminate the negative forces of Their time

Ayodhya

Ancient City in India in the state of Uttar Pradesh at the river Sarayu; birthplace of Lord Rama; once capital of the ancient Kosala Kingdom; historical home of Paltu Sahib

Ayurveda

Lit. “Life-knowledge”; A holistic system of health care developed during the first millennium BCE in India; uses three elemental correlations called doshas (Vata, Pitta, and Kapha) for diagnosis and treatment of illnesses and afflictions; herbs, vegetarian diet, massage, yoga, and meditation are some of the modalities used in treatment

Babul

Acacia tree or gum arabic tree; tender twigs are used as a toothbrush

Bangalore

Capital city of the Indian state of Karnataka located on the Deccan plateau; site of Baba Somanath Ji's Kengiri Ashram and Baba Ram Singh Ji's Channasandra Ashram

Bani

Scripture, verses, teachings when associated with a Perfect Master; esoterically, another term for Shabd

Bania

Term for a caste used primarily in the state of Bengal to denote bankers, merchants, and traders of the Vaishya caste

Basur Raj

An initiate of Guru Nanak who kept returning to his worldly family in subsequent incarnations in lower life forms because of his worldly attachments

Beas

City in India in the state of Punjab; home of Jaimal Singh Ji and Sawan Singh Ji and site of the Dera Jaimal Singh Ji Ashram

Betel nut tree

A species of palm tree which grows in the tropics and produces a fruit or nut. This betel nut, or supari, is eaten as an aftermint or eaten along with betel leaves after meals.

Betta Ashram

An ashram of Baba Somanath Ji's at Pahad; managed by Ram Singh Ji for five years between the passing of Somanath Baba Ji and meeting Ajaib Singh Ji

Bhagavad Gita

"Song of the Lord"; Sanskrit scripture that is part of the Hindu epic Mahabharata, which presents a synthesis of the concept of Dharma, theistic bhakti, and the yogic ideals of moksha through Jnana-, Bhakti-, Karma-, Raja-Yoga and Samkhya philosophy

Bhai

Brother, spiritual brother

Bhai Bela

Illiterate farmer; devoted disciple of Guru Gobind Singh Ji who received a new word each day as spiritual instruction from his Guru while tending to the Guru's horses

Bhai Lehna

Original name of Guru Angad Dev Ji who became the second in the Sikh Guru lineage

Bhai Manj

Disciple of Guru Arjan Dev Ji who was a rich farmer but had to undergo great hardships during his discipleship; [Pleased with his efforts, Guru Arjan Dev Ji offered him the rule over the three worlds of Kal, but Bhai Manj asked only for the Guru. On further insistence, he requested that subsequent disciples would not have to be put through such rigorous challenges. This resulted in receiving initiation into Surat Shabd Yoga being much easier; this practice continued with His Successor, Guru Hargobind, but resulted in a significant increase in total initiates with the mission of Swami Shiv Dayal Singh Ji, which was described as 'floodgates opening'.]

Bhajan

Devotional practice of listening to the inner Sound Current; devotional song written by a Saint

Bhakti

Devotion

Bhanwar Gupha

Lit. "Whirling Cave"; vortex-like region of four rotating Sound Currents above Maha Sunn, the fourth spiritual region; region providing access to the fifth spiritual region, Sach Khand

Bibi Lajo

Saintly disciple and personal cook of Sawan Singh Ji Maharaj

Bibi Rukko

Disciple of Swami Ji Maharaj who subsequently served as a cook for Jaimal Singh Ji Maharaj

Bishan Das Ji

Disciple of Amolak Das in the Udasi Mat of two Shabds; first Master of Ajaib Singh Ji prior to his full initiation into Surat Shabd Yoga by Kirpal Singh Ji Maharaj

Bombay

City in India in the state of Maharashtra; currently called Mumbai

Brahm, Brahmand

The Causal plane between And and Par Brahm; Lit. "Egg of Brahm" because of its egg-like shape

Brahma

Hindu god; One of the Hindu Trinity; with Vishnu and Mahesh (Shiva); functions as the 'Creator' in the lower three worlds; ruler of the second chakra, the regenerative plexus

Brahmachari

Spiritual aspirant who practices chastity or, in a broader sense, control of all sense organs

Brahmanand Ji

Mahatma from Pushkar in Rajasthan; wrote more than 500 bhajans, some of them were reprinted in the Sant Bani Bhajan Book

Brahmin

Considered the highest caste (varna) in Hinduism; specializing as priests, teachers (acharya) and protectors of sacred learning across generations

Chakra

One of six energy vortexes, associated with six ganglions within the physical body (Pind Desh), to be differentiated from Kanwals (Brahmand) and Padmas (Sat Desh)

Chanaa

Dish or meal made with chickpeas or garbanzo beans

Chapatti

Unleavened Indian flatbread made from a kind of durum wheat flour (atta); also, roti

Charandas

Param Sant; (1706-1782); born in Rajasthan, but lived most of His life in or near Delhi; after initiation by Sukh Dev into Surat Shabd Yoga, meditated for twelve years in a cave in the vicinity of Delhi; said to have had fifty-two close disciples; His Gurumukh disciple was Gusain Yuktanand Ji; He was also the Master of Sahjo Bai and Daya Bai

Chaukri, chaukriyuga

Time equivalent of four yugas: Sat Yuga (1,728,000 years), Treta Yuga (1,296,000 years), Dwapar Yuga (864,000 years), Kali Yuga (432,000 years); a total of 4,320,000 earthly years, or 12,000 divine years; also, chaturyuga

Chaurasi

Lit. "Eighty-four"; the Wheel of 8.4 million life forms; the Wheel of Transmigration, or cycle of births and deaths

Cheenti marg

Lit. "Path of the ant"; descriptive term describing one of four stages of development of the soul in its inner progress related to the speed with which the soul travels via the Sound Current within; [in increasing order, the progress is described as the speed of the ant (cheenti marg) from the outer nine doors up to the Eye Center within; the speed of the fish (meen marg), from the Eye Center into Brahm; the speed of a spider (makari marg) from Par Brahm up to Sach Khand; and finally, the speed of the swan (vihang marg) in Sach Khand]

Crore

Numerically 10,000,000 (ten million)

Dadu Dayal Ji

Hindu Saint; (1544-1603); resided in Rajasthan, mostly in Jaipur state; Guru of Rajjab Ji, who noted down his Master's compositions, which are known as "Dadu Anubhav Vani", a compilation of 5,000 verses

Dal

Dried pulse made from lentils, split peas, or various types of bean

Darshan

Grace or blessing received from seeing or being seen by a Saint, or a person of some spiritual advancement; the "auspicious sight" of a holy person

Dasharath

King of Ayodhya; father of Lord Rama and his brothers: Bharata, Lakshmana and Shatrughna

Daya Bai

Female Saint; (end of 17th century); belonged to the same family as her Master Charandas and moved with Him to Delhi

Dayal

Lit. "Merciful"; another name for Absolute God, Sat Purush

Delhi

Capital City of India; originally founded by the Pandavas and named Indraprastha; over the course of time it was torn down and rebuilt over eight times; historical home of Kirpal Singh Ji Maharaj and the site of Sawan Ashram

Dera Baba Jaimal Singh

Name of Jaimal Singh Ji's and Sawan Singh Ji's ashram in Beas; largely built by Sawan Singh Ji Maharaj

Dhani Dharam Das

Saint; Soul that was pursued through four yugas by Kabir Sahib to ensure his salvation, as told in the Anurag Sagar; prophesized to be followed by forty-two incarnations of subsequent Masters

Dhoti

Traditional men's garment, worn in the Indian subcontinent made of a rectangular piece of unstitched cloth, wrapped around the waist and the legs, and knotted at the waist

Dhyan

Meditation, as a state of penetrating and focused attention; with Simran and Bhajan, the means to dispel the illusion of Maya and Kal

Durga

Goddess; most popular form of goddess Devi; in her form as Durga she is not associated with any god and can display benevolent as well as wrathful aspects; within tantric traditions, she is called Shakti; mostly depicted as the slayer of the buffalo demon Mahisasura

Durvaasa Muni

Ancient Rishi; powerful, short-tempered sage; said to be born of the rage of Shiva, which was deposited in the womb of Anasuya, the wife of Atri; cursed the Yadava clan children of a village for mockery

Dwarka

City in western India, built to replace the original city of Dwarka where Lord Krishna is said to have ruled and, as such, is one of the four most sacred pilgrimage sites for Hindus; believed to have been the first capital of the state of Gujarat

Gandharvas

Male nature spirits with superb musical skills, frequently depicted as singers in the court of Gods; husbands of the Apsaras; guardians of the Soma; some are part animal, part human, usually bird or horse

Ganges River, Ganga
Longest river in India; site of many Hindu bathing pilgrimages; waters are considered sacred to Hindus

Garuda
Hindu deity; the mount of Lord Vishnu, eagle-like; sworn enemy of the Naga serpent race; "devourer of snakes"

Ghee
Clarified butter

Gobind Singh Ji
Param Sant Satguru and avatar; (1666-1708); tenth in the lineage of Sikh Gurus; last of the Sikh Gurus recognized by orthodox Sikhism; started the Khalsa military faction to fight the Moguls

Gorakhnath
Yogeshwar; (est 13th century); disciple of Matsyendranath, one of the Mahasiddhas; founder of the Nath Hindu monastic movement in India; debated Kabir as a pundit and was humbled in defeat

Guddella Ashram
Present home of Ram Singh Ji in a rural area of the Indian state of Andhra Pradesh

Guru
Spiritual Teacher, Master; lit. "Dark to light"; guide and protector of the spiritual aspirant

Gurubhakti
Devotion to the Guru

Gurumukh
Lit. "Mouthpiece of the Guru"; devotee who has submitted his being to the Guru, enabling himself to give full expression to the Guru's teachings

Hansa

Swan or goose; iconic image for the liberated soul, as a swan resting on Mansarovar, the Pool of Nectar in Par Brahm; also, Hamsa

Hanuman

Avatar of Shiva; devotee of Rama; one of the chieftains of Sugriva, lord of the monkey-like Vanara race; rescued Rama's wife Sita from the demon king Ravana; widely revered in India as the consummate disciple

Haridwar

City on the banks of the Ganges River; regarded as a holy site in Hinduism; "Vishnu's Gate"; hosts the Kumbh Mela festival every 12 years

Jaggery

Traditional raw sugar obtained by evaporating water from sugarcane juice or other sources

Jaimal Singh Ji

Param Sant Satguru; "Soldier Saint" (Santsipahi); (1839-1903); soldier in the Indian army; initiated by Swami Ji Maharaj in 1856 and began mission as Guru in 1877; one of Swami Ji Maharaj's successors; Guru of Sawan Singh Ji Maharaj

Jap Ji

The writings of Guru Nanak put into poetic form by Guru Angad; this is the comprehensive essense of the religion of Sikhism; One of the Five *Banis* to be recited every day (*Nitnem*); Jap Ji appears as a kind of preamble to the Guru Granth Sahib, the holy scripture of the Sikh religion; *Nitnem* consists of (1) *Jap Ji Sahib*, (2) *Jaap Sahib*, (3) *Tav-Prasad Savaiye*, (4) *Rehras Sahib*, (5) *Kirtan Sohila* which are to be recited daily. There are also other *banis* for daily recitation like *Sukhman Sahib*, *Asa di Var*, *Chaupai Sahib*, *Anand Sahib*, etc.

Japa, japi

Lit. "To utter in a low voice, repeat internally, mutter"; meditation discipline involving repetition of mantras, orally or silently; one who practices japa is called a japi

Jatharagni

The internal fire produced within one's being when experiencing the panch dhuni, the austerity of sitting while being surrounded by four burning fires and the sun overhead as fifth fire

Jiva

Soul embodied in the body; the soul is indestructible, is eternal and shall sustain forever and cannot decay

Jyoti

Light, inner light; another name for Maya; also denoting Prakriti

Kabir Sahib

Muslim Saint (1398-1528); Muslim Saint from Kashi; author of Anurag Sagar (Ocean of Love); first Saint to manifest in all four yugas

Kak Bhusundi

Crow-like personage; teacher of Garuda; from the end of the Treta Yuga

Kal Niranjan

Time personified; the Negative Power; one of the sixteen sons of Sat Purush; ruler and creator of the lower three worlds: Pind, And, and Brahmand

Kali Yuga

"Iron Age", the Age of irreligion and ignorance as religious principles are in full decline; most religions will disappear completely within a few thousand years; Kali Yuga lasts 432,000 years with a human lifespan of only 100 years

Kalpavriksha

The 'wish-fulfilling tree'; one of the jewels obtained through the churning of the milk ocean

Kamandal

Oblong water pot made of a dry gourd (pumpkin) or coconut shell, metal, wood of the Kamandalataru tree, or from clay, usually with a handle and sometimes with a spout; used by yogis to store water

Kamdhenu

Described in Hindu mythology as the 'mother of all cows' with the ability to grant all wishes and desires; also known as Surabi; one of the jewels obtained through the churning of the milk ocean

Karah prashad

A kind of sweet treat similar to halvah

Karma

Action, work, or deed, and its repercussions; referring to the material principle of cause and effect; the intent and actions of an individual (cause) influence the future of that individual (effect), which keeps a soul wandering in the cycle of transmigration; includes unfinished action and action done under the impression of ego and desire

Karnataka

State of India; location of Channasandra Ashram, site of western disciple retreats

Karpoor

A phenomenon associated with raindrops falling during the period of the Swati Nakshatra which, when falling on a banana tree, produces a highly valuable aromatic medicinal camphor-like lotion

Kashi

City in India; also known as Banaras, or Varanasi; home of Kabir Sahib

Kazi

Magistrate or judge of the Shariʿa court, who also exercises extrajudicial functions, such as mediation, guardianship over orphans and minors, and supervision and auditing of public works; also “Qadi”, meaning to “judge” or to “decide”

Kehar Singh

Fellow office worker with Sawan Singh Ji Maharaj who came to understand the meaning of 'two gods', the god of the world and the God of the Saints

Kengeri Ashram

Home of Baba Somanath Ji, in Bangalore

Kheer

Indian sweet dish made from various ingredients, i.e. milk, pumpkin, rice, carrot, wheat, etc.; also, khir

King Janak

Philosopher King and Sadhu Mahatma; (est 7th century BC); devotee of Ashtavakra; father of Sita; renowned for his patronage of Vedic culture and provided an intellectual court for brahmin sages such as Yajnavalkya; having reached Sahasdal Kamal, after his passing, he used his vivek simran to relieve all the souls in hell of their punishment, allowing them to be reborn back into the cycle of life and death; guru of Sukhdev Muni

Kirpal Singh Ji

Param Sant Satguru; (1894-1974); founded Ruhani Satsang; President of the World Fellowship of Religions from 1957-1971; first Living Master to visit the West; one of Sawan Singh Ji Maharaj's successors; Guru of Ajaib Singh Ji Maharaj

Krishna
Avatar; eighth avatar of Vishnu, Hindu god who gave the oral teaching of the Bhagavad Gita; central character in the Mahabharata who came to usher in the Kali Yuga

Kriyaman karma
Karma created during the current incarnation of a soul; stored at the heart center

Kumati
One who is subject to perverse thinking; weak-minded or foolish; selfish in nature

Kunichuk Ashram
Ashram of Ajaib Singh Ji prior to his initiation by Kirpal Singh Ji Maharaj Who instructed him to leave all of his worldly attachments to begin intense spiritual devotion and meditation in Surat Shabd Yoga

Kurma
First Son of sixteen Sons created at the beginning of Creation by Anaami Purush; provided the material for creation of the lower worlds by Kal; also known as Kurm

Kurta
Loose shirt falling just above or below the knees of the wearer; traditionally worn by men, however, women also wear the straight cut kurta, or its shorter version, the kurti

Lakh
Numerically 100,000 (one hundred thousand)

Lakshman
Son of Raja Dasharath and half-brother of Rama

Langar
Communal kitchen at an ashram or Sikh temple, where food is served to all for free

Maalaa
Garland of beads or flowers; a Hindu rosary

Macchindranath

Noted historical yogeshwar; considered the founder of Hatha Yoga who attained the region of Brahm via tapas, tantras, and austerities, but couldn't go farther without the Naam; considered to be the guru of Gorakhnath

Maha Kal

Form of Kurma whose abode is in Maha Sunn

Maha Sunn

Lit. "Great Void"; plane below Bhanwar Gupha and above Sunn; home of Maha Kal; its enthralling beauty is said to capture spiritual beings who try to traverse it without the protection of a Sant Satguru

Mahabharata

One of the two major Sanskrit epics of ancient India; an epic narrative of the Kurukshetra War and the fates of the Kaurava and the Pandava princes; composed by Ved Vyasa as an allegorical story of the inner science, long before it was historically acted out at the turn of Dwapar to the Kali Yuga, to veil its true importance; also contains some other principal works, like the Bhagavad Gita, Damayanti's story etc. and is the longest known epic poem of mankind; longest version comprises about 200.000 verses

Mahadevappa Swami

An early disciple of Baba Somanath prior to Baba Somanath having been initiated into the Path of Surat Shabd Yoga during the time when both were yogis; they were both subsequently given initiation into Surat Shabd Yoga by Baba Sawan Singh Ji Maharaj; while Mahadevappa was living at the Pahad Ashram, he abandoned his devotion to Sant Mat and returned to his previous yogic practices; later, Mahadevappa was severely chastised when he gave the Sant Mat initiation instructions to three women without authorization to do so; he became violently ill afterwards and, shortly thereafter, he left the body [Subsequently, Mahadevappa was reincarnated as an infant son born to the family of R.R. Singh, a noted satsangi disciple of Baba Somanath Ji. The infant lived only briefly for a few days before passing and reincarnating again in the current form of Baba Ram Singh Ji. After Baba Ram Singh Ji's initiation again into Surat Shabd Yoga by Baba Somanath Ji, R.R. Singh would play an important role in the development of Baba Ram Singh Ji's devotional development]

Mahatmas

Lit. "Great souls"

Mahesh

Hindu god; one the Hindu Trinity; also known as Shiva, the 'destroyer' of the lower three worlds

Makari marg

Lit. “Path of the spider”; descriptive term describing one of four stages of development of the soul in its inner progress related to the speed with which the soul travels via the Sound Current within; [in increasing order, the progress is described as the speed of the ant (cheenti marg) from the outer nine doors up to the Eye Center within; the speed of the fish (meen marg), from the Eye Center into Brahm; the speed of a spider (makari marg) from Par Brahm up to Sach Khand; and finally, the speed of the swan (vihang marg) in Sach Khand]

Mansarovar

Pool of nectar in Par Brahm region beyond the three lower worlds, wherein the soul is cleansed of karmas upon immersion

Mansik puja

Ritual worship performed in the mind only

Mantra

Lit. “Instrument of thought”; name, word or phrase repeated orally or silently to inculcate desired trait or blessing of a specific god or deity, or to transport someone to a specific transcendental location

Matar

An Indian sweet dish

Maya

Lit. “Illusion”, Co-creator of the three lower worlds with Kal (Physical, Astral, Causal); also known as Shakti or Durga

Meen marg

Lit. “Path of the fish”; descriptive term describing one of four stages of development of the soul in its inner progress related to the speed with which the soul travels via the Sound Current within’ [in increasing order, the progress is described as the speed of the ant (cheenti marg) from the outer nine doors up to the Eye Center within; the speed of the fish (meen marg), from the Eye Center into Brahm; the speed of a spider (makari marg) from Par Brahm up to Sach Khand; and finally, the speed of the swan (vihang marg) in Sach Khand]

Mehndi

Leaves of this plant are used to produce henna; a brownish-red dye or stain applied for hair coloring or as patterns on the skin for ritual or aesthetic purposes

Mira Bai

Female Saint; (16th century); Rajput princess, born as daughter to the Raja of Merta and married to Raja Bhojraj from Mewar in Rajasthan; later, a disciple of Ravidas Ji; known for devotional songs

Mithila

Common name for the ancient Videha Kingdom; [Modern-day Mithila comprises more than half of India's Bihar state and the eastern parts of the Madhya Pradesh region and also some part extending into Nepal territory, located on the eastern Indo-Gangetic Plain. The kings of Mithila were known as Janakas. The most famous of them being Seeradhwaja Janaka, the father of Sita. The original capital Mithila during the Janaka Dynasty was later shifted to Darbhanga during the rule of Raj Darbhang and in modern days is known as Janakpur.]

Moni

Nickname for Wazira, a disciple of Sawan Singh, who became a mute after chastisement for displaying inner progress outwardly; lit. “Person who is silent”

Mumbai

City in India, Bombay, location of Parel Railway Station

Muni

An ascetic; prestigious title among sages

Musa Peygamber

Prophet; (est 1391 – 1271 BCE); the Prophet Moses; ‘Peygamber’ literally means “prophet”; in Turkey, the Prophet Moses is sometimes referred to as “Peygamber Efendimiz”

Naam

Sound Current, synonymous with Shabd, Dhun, Logos, etc, lit. “Name”; also, the mantra or words given to initiates during Initiation or Naam Daan

Nanak Ji

Param Sant Satguru; (1469-1539); first in the lineage of Sikh Masters; Guru of Bhai Lena (Guru Angad); contemporary of Kabir Sahib

Narad Muni

Vedic Sage who plays many roles within the stories of the mystic past; initiated the dacoit Ratnakar, who was later to be known as Valmiki

Nath Panth

Path of yogic tradition, devoted to Lord Shiva, which originated by Gorakhnath emphasizing tapas, tantras, and austerities; there are several streams or subdivisions of this panth, which also contain householders

Navratri

A biannual and one of the most revered Hindu festivals observed in the honor of nine forms of the goddess Durga and, generally speaking, the triumph of good over evil; the festival is held usually around March/April and again around October/November which spans nine consecutive nights (one for each of Durga's nine various forms); celebrations can involve periods of fasting or feasting, depending on the regional customs

Neem tree

Tree whose bitter leaves are used in making medicinal tea, or branch used as toothbrush

Niranjan

Kal Niranjan; a son of Sat Purush; creator (with Maya, Brahma, Vishnu, and Shiva) of the lower three worlds (Physical, Astral, Causal); the Negative Power

Paathi

Reader or chanter of the sacred verses knowledgeable about the different ragas or singing modes

Pahad Ashram

Mountain ashram of Baba Somanath Ji where Ram Singh was managing the ashram for four years; closely situated to Baba Ji's present Guddella Ashram; also, the place where Ram Singh did extensive meditations in this incarnation as well as in a prior incarnation as the yogi Mahadevappa

Paisa

100th part of a rupee

Paltu Sahib

Param Sant; (1710-1789); resided in northern India in the state of Uttar Pradesh; known for being bold and outspoken; born in village Nagpur Jalalpur (Nanga

Jalalpur) in the district of Faizabad; a Kandu (parched grain) trader by caste; disciple of Govind Das, both of whom received initiation from a sadhu named Baba Janki Das; [Later Govind Das Ji, on his way to Jagannath Puri, got the Darshan of Bhikha Sahib from whom he came to know of the Inner Secrets. On Govind Das Ji's return, Paltu Sahib received initiation in the True Essence from him and adopted him as his Guru and spent the later part of his life in Ayodhya.]

Panch Pyaras

Lit. "The Five Loved Ones"; Five disciples of Guru Gobind Singh who courageously offered to sacrifice their lives to their Guru only for the sake of testing His sword; Their acts of surrender and devotion to the Guru earned them immediate salvation and the status of Saint and They played a significant role thereafter in the defeat of the Mughals; the Panch Pyaras were the original five Khalsa "pure ones" of a warrior caste formed on April 13, 1699 who wear the five articles of faith practiced by the Khalsa devotees of the Sikh faith today; the five articles are: kesh (unshorn hair and beard since the Sikh decided to keep it), kangha (a comb for the kesh, usually wooden), kara (a bracelet, usually made of iron or steel, but sometimes gold), kachera (a white loose undergarment), and kirpan (a small curved sword of any size, shape or metal)

Panth

Path or sect

Par Brahm

First spiritual region above the three lower worlds of the Negative Power where the soul gets cleansed of all karmas and impressions by bathing in the Mansarovar, the Pool of Nectar; plane of true Self-Realization, recognizing the relationship of the soul with the Creator; the soul's light here equals twelve suns

Parshad

Lit. "Blessed gift", usually food or drink blessed by a Saint; also, Prashad

Pind

The physical plane; Pind, And, and Brahmand form the three worlds of Kal's creation

Pipal

Holy fig tree worshipped by Hindus as the most sacred of trees

Pitra puja

A Hindu ritual performed where food is generally offered to appease ancestors

Pralabdh karma

Karmas, which constitute one's preset destiny; stored and acted out from the eight-petaled lotus at one's forehead; the fate karmas of wealth and poverty, health and sickness, happiness and unhappiness

Pranayama

Practice of controlling the breath; if used as a vehicle for yogic practices it is limited in scope to rising up to Akash region, from where prana, or the 'vital air', originates

Puja

Reverence, honor, homage, adoration, worship; prayer ritual performed by Hindus, Buddhist, Jains, and Sikhs

Pujari

Typically, a brahmin priest who performs puja rituals for local devotees and takes up residence in the local temple

Pundit

Scholar or teacher of any field of knowledge in Hinduism, particularly the Vedic scriptures, dharma, Hindu philosophy, or secular subjects, such as music

Punjab

State in northwestern India and Pakistan; historical home to Guru Nanak Sahib and the birthplace of Sikhism; its name is derived from the five tributaries to the Indus river that flow through this land, the Hindi Panch: Jhelum, Chenab, Ravi, Sutlej and Beas rivers

Punjabi

Native Indian language of the Punjabi people

Punya

Virtuous, righteous; that, which sows good karma; as opposed to papa, which sows bad karma; invisible wealth, can only be exhausted through pleasure, while papa only through pain

Puri

Unleavened, deep-fried Indian flatbread

Puri bhajee

Puri served with a spiced potato dish; a common food in India

R. R. Singh

A friend of Ram Singh's with whom he stayed while working in R. R. Singh's betel leaf business and perfecting his Simran

Radhaswami

Descriptive Name of God; initially used by Swami Shiv Dayal Singh Ji; lit. "Lord of the Soul"

Rajasthan

State of India, desert location of 16 P.S. and 77 R.B., ashrams of Sant Ajaib Singh Ji Maharaj; home to Mastana Ji

Rajjab Ji

Hindu Saint, (est 16th century); a priest; disciple and successor of Dadu Dayal Singh Ji; His 10,013 Banis or poetical compositions are known as "Rajjab Bani"

Ram Das Ji

Param Sant Satguru; (1534-1581); fourth in the lineage of Sikh Saints; successor to Guru Amar Das Ji; Guru of Arjan Dev Ji

Ram Singh Ji

Saint; known as "Babaji" currently in residence at Guddella Ashram in Andhra Pradesh; Gurumukh disciple of Somanath Baba Ji Maharaj and Ajaib Singh Ji Maharaj

Rama

Hindi god; avatar of Vishnu in the Treta Yuga, brother of Lakshman, husband of Sita

Ramanand Swami

Guru of Kabir Sahib; brahmin who was saved from Gorakhnath by Kabir Sahib in debate

Ramayana

An ancient Indian epic, as it is known nowadays, which tells the story of king Rama and his wife Sita, later on, translated to Hindi (Awadhi) by Tulsi Das Ji; originally written by Rishi Valmiki as an allegorical narrative of the soul's journey, before it was acted out at the turn from the Sat Yuga to the Treta Yuga to veil its true inner meaning

Ravana

Rakshasa; son of Rishi Vishrava and Kaikesi from the Rakshasa race; half-brother of Kubera; demon enemy of Rama; could not be killed be either god or demon as a boon

given to him by Brahma, but he forgot to include humans; kidnapped Sita to his golden fortress in Lanka and was later killed by Rama with the help of Hanuman

Rishi

Seers or sages who, after intense meditation (tapas), often for many thousands of years, realized truths and eternal knowledge; composers of mantras (mantrakars) and factual writers of history

Roti

Type of Indian flatbread, another name for chapatti

Rupee

Currency unit in many Asian countries like India, Pakistan, Nepal etc.; equals 100 paise; originally, a generic descriptor of silver coins of a specific weight

Saari

Female garment from the Indian subcontinent, consisting of a long drape, wrapped around the waist in a specific manner

Sach Khand

Lit. “True and Imperishable Region”; the spiritual region above Bhanwar Gupha and below Alakh Lok, home of the Saints; also Sat Lok

Sadhu

Religious ascetic who is solely dedicated to achieving mokṣa (liberation); derived from the Sanskrit root sadh, meaning “to reach one's goal”, “make straight”, or “gain power over”; in Sant Mat, denotes a devotee who has reached the top of the Third Plane of existence, Par Brahm

Sahjo Bai

Female Hindu Saint; gurumukh disciple of Charandas; author of the book: Sahaj Prakash

Samadhi

Lit. “Unified Mind”; a term of Hindu and Buddhist origins; a state of consciousness where one ‘s mind is unified into single-pointed attention with the object of one’s meditation

Sanchit karma

Storehouse of soul's unredeemed karma, stored in fortress-like structures within the Causal Plane

Sangat

Congregation of followers of a Guru; on whole, those who have received Naam initiation; in Buddhism, denoting the totality of all the followers, especially all the monks; derived from sangh, meaning "company"

Sannyasi

Individual in sannyasa

Sant Ji

Informal name of Ajaib Singh Ji

Sant Mat

Lit. "Path or Doctrine of the Saints"; also known as Surat Shabd Yoga

Sar Shabd

Lit. "Essential Sound"; manifestation of the Sound Current heard in Par Brahm

Sarayu River

River near the site where Raja Dasharath accidentally killed Shrawan Kumar and received his parents curse that he would also lose his son; Ayodhya lies at the banks of this river

Sat Lok

Lit. "True Region"; Sach Khand, the fifth plane; home of the Saints; below Alakh Lok, Agam Lok, and Anaami Dham

Sat Naam

Lit. "True Name", Appellation of the Lord of the fifth plane of Sach Khand-Sat Lok

Sat Purush

Lit. "True Being"; presides over Sach Khand-Sat Lok; also called Akal Purush

Satguru

Lit. "True Guru", Saint Who, having access to the Sach Khand, redeems lost souls; Saints commissioned by Their Master, or God Almighty, to guide souls back to their True Home, Sach Khand

Satsang

Lit. "In Association with Truth"; to be in the company of the Truth of a Living Master; typically, outwardly, through hearing the Master's discourses and receiving His

Darshan; also, in the inner context, meaning to be absorbed in the inner Sound Current of Truth

Satsangi
One, who is attending Satsang, inner or outer; an initiate of Surat Shabd Yoga

Sawan Singh Ji
Param Sant Satguru; (1858-1948); successor to Jaimal Singh Ji Maharaj; Guru of Kirpal Singh Ji Maharaj, Somanath Baba Ji Maharaj, and Mastana Ji

Seva
Selfless service, charitable actions by and from mind, body, and wealth

Sevadar, Sevak
Person, who performs various acts of selfless service as devotion to the Guru; including physical, financial, and spiritual, in the form of Bhajan and Simran; a sevak is one who performs seva throughout the day

Shabd
Sound Current, synonymous with Naam, Dhun, Logos, etc; lit. "Word"

Shastra
Book or treatise on a technical or specialized knowledge in a defined area of practice; in early Vedic literature, referred to any precept, rule, teaching, ritual instruction or direction

Shastri
Term for a university student who has achieved a degree of higher learning in the study of the Shastras of Vedic literature; a pundit

Sheera
Another term for halva; a soft Indian sweetmeat made of ghee, sugar, and semolina

Shiva
Hindu god; one of the Hindu Trinity with Brahma and Vishnu; the "Destroyer"; also called Mahesh

Shivling
An abstract or an iconic representation of the Hindu deity, Shiva

Sikandar Lodi

Sultan of Delhi; (? - 1517); considered a great administrator who also expanded the Lodi territory; founded the city of Agra; also known for religious persecution with demonstrated intolerance toward Hindus; installed Persian as official language of accountancy in India; later, became a disciple of Kabir Sahib

Sikhs

Lit. Punjabi for "disciple or student"; a general term adopted for followers of the Sikh religion

Simran

Repetition of names or thoughts; in Sant Mat, the simran of worldly thoughts is controlled through the Simran of the Five Charged Names, repeated by an initiate throughout the day and when sitting for meditation as a means of collecting the thought currents at the Third Eye Center; also used as a password of sorts to higher planes and protection from Negative Power influences

Sita

Avatar of Lakshmi; consort of Rama; adopted daughter of King Janak who found her while plowing for a yajna; kidnapped by Ravana

SomAjaib

Term coined by Baba Ram Singh Ji to acknowledge the Supreme Grace of the two great Sant Mat Masters — **Som**anath Baba Ji Maharaj and **Ajaib** Singh Ji Maharaj — Who formed and shaped His life on the Path of Surat Shabd Yoga and to Whom He gives all credit for the success of His mission and ongoing Seva; see also; glossary entries Somanath Baba Ji and Ajaib Singh Ji Maharaj

Somanath Baba Ji

Param Sant Satguru; (1885-1976); one of Sawan Singh Ji Maharaj's successors; from childhood, he was a brahmcharya (celibate) and at a young age he took a vow of sannyasa and became a Nath Panth yogi; he performed rigorous austerities and mastered Kundalini Yoga practices through pranayamas, attaining many supernatural powers, but he did not find peace of mind; finally, he came to the feet of Sawan Singh Ji Maharaj and obtained initiation into Surat Shabd Yoga; with the Grace of his Master, he became a perfect Gurumukh disciple and was entrusted with spreading the Teachings of Sant Mat in the south of India; in 1974, as a Satguru, He gave the Naam Daan initiation to BabaRam Singh Ji.

Sudarshana Chakra

Spinning, disk-like weapon with 108 serrated edges used by the Hindu god Vishnu; according to the Puranas, used for the ultimate destruction of an enemy

Sukhdev Muni

Muni from the Treta Yuga; parrot-like appearance; son of Ved Vyas; disciple of King Janak

Sumati

One with good sense or judgment; good conscience, selfless

Surat Shabd Yoga

The means of reconnection with God; lit. "Yoking the Soul or the soul's hearing faculty (Surat) to the Sound Current (Shabd)"; also provides the power of practical discernment, enabling the attention to rise higher by moving on through the Nirat's (power of seeing) absorption in the Inner Light

Swami Shiv Dayal Singh Ji

Param Sant Satguru; (1818-1878); known as Swami Ji Maharaj; credited with founding the Radha Soami Faith and with writing the Sar Bachan; Guru of Jaimal Singh Ji Maharaj

Swati Nakshatra

One of the twenty-seven moon houses (Nakshatras); appears when the moon travels through Libra, thus occurring thirteen times in a year; in mythology, the rainbird only drinks the raindrops that rain down when the sun moves during this period; [Tracing the origins of the Swati Nakshatra phenomena: From the earliest chaukriyugas, four Dhuns originated from the Lord of the Second Spiritual Region, Omkar, creating the four-petaled lotus. With each Dhun, Lord Brahma created a Vedic text for a total of four Vedic texts, each represented by one of the four Dhuns, or Sound Currents. Ancient rishis and munis from prior Sat Yugas and Treta Yugas made a study of these Vedic expressions and disseminated their teachings to humanity through these ages. Though some of these ancient rishis and munis acquired status and mystic powers exceeding those of Brahma, Vishnu, and Shiva, none were ever able to ascend beyond the level of Brahm. The story of Swati Nakshatra and its strange, mystical powers stems from these Vedic texts. This story has often been used by the Sants of Sant Mat, metaphorically, to illustrate unique qualities and relationships throughout Creation that exist as an expression of the Shabd Dhun and the power that it has to raise the ordinary to the extraordinary. Babaji has stated there are sections of India that experience these phenomena during the Swati Nakshatra rains, but it is unknown as to whether the phenomena occur outside of India.]

Sweth Sunn

Lit. “White Void”; situated above Sahasdal Kamal and below the lower part of Trikuti; region Kal went to after instructing Maya to create the three lower worlds; also called Set Sunn

Tantra

Lit. “Loom, warp, weave”, or often simply “Treatise or exposition”, and hence, by extension “Principle, continuum, system, doctrine, theory”; “Tantrism, or tantric religion” refers only to the traditions which are based on the tantras, samhitas, and agamas; more broadly, Tantra refers to a broad range of religious traditions with a “magical” or “occult” orientation

Tapa

Intense spiritual practice, meditation, or austerity done with intense dedication and enthusiasm, often heat-producing; from the Sanskrit word “to heat”; also, tapasyaa

Tapasia

Ascetics who perform austerities, penances, and physical mortification

Tapi, Tapasvi

Pratitioner of tapas, austerities; an ascetic

Tilak, tika

Mark on the forehead, denoting the Tisra Til, the Third Eye

Tulsi Sahib

Param Sant Satguru; (1763 - 1843); successor of Ratnagar Rao; Guru of Swami Ji Maharaj; from the Peshwa family in Maharashtra in Poona; originally named Shyam Rao (Amrit Rao) and was elder brother of the adopted Baji Rao II; wrote the “Ghat Ramayana”

Upanishads

Lit. “Esoteric doctrine”; or “Sitting down near”, (as a student sits near the teacher); These ancient Sanskrit texts are the last of the Vedic texts created but there appears to be no consensus on the origin or source or total number of the Upanishads; There are 108 texts that are referred to as the canon texts of which there are 12 major ones, all of which exist in tangent association with the original four Vedas and their aim is to assist in the investigation of the nature of the Atman (Self) and its relationship with the Brahman (Overself)

Uttar Pradesh

State in India; most populous state; location of Agra and Varanasi; state for which Rai Saligram was Postmaster General

Vaastu

Traditional Indian system of architexture and design, based on vedic traditions

Vaid

An Ayurvedic physician

Vaikuntha

Celestial heaven that is the home of Vishnu; situated at mount Meru

Varanasi

Prior name of city of Benaras and Kashi; historical home of Kabir

Vashisht

One of the Saptarishis; spiritual teacher of Rama; author of Yoga Vashishtha, as well as Agni Purana and Vishnu Purana

Vaastu

Traditional Indian system of architexture and design, based on vedic traditions

Vedas

Lit. "Knowledge"; large body of texts originating in the ancient Indian subcontinent; oldest scriptures of Hinduism, also called śruti ("what is heard") literature, distinguishing them from other religious texts, which are called smṛti ("what is remembered"); considered revelations by orthodox Indian theologians, as seen by ancient sages after intense meditation; carefully preserved since ancient times; in the Hindu epic the Mahabharata, their creation is credited to Brahma; the Vedic hymns themselves assert that they were skillfully created by Rishis (sages); there are four Vedas: the Rigveda, the Yajurveda, the Samaveda and the Atharvaveda; each being subclassified into four major text types: the Samhitas (mantras and benedictions), the Aranyakas (text on rituals, ceremonies, sacrifices, and symbolic sacrifices), the Brahmanas (commentaries on rituals, ceremonies, and sacrifices), and the Upanishads (texts discussing meditation, philosophy and spiritual knowledge); some scholars add a fifth category: the Upasanas (worship)

Vihang marg

Lit. "Path of the swan"; descriptive term describing one of four stages of development of the soul in its inner progress related to the speed with which the soul travels via the Sound Current within; [in increasing order, the progress is described as the speed of the ant (cheenti marg) from the outer nine doors up to the Eye Center within; the speed of the fish (meen marg), from the Eye Center into Brahm; the speed of a spider

(makari marg) from Par Brahm up to Sach Khand; and finally, the speed of the swan (vihang marg) in Sach Khand]

Vijaywada

The second largest city in the state of Andhra Pradesh lying on the banks of the Krishna River; center for naturopathy

Virat Roop

Lit. "massive or great form"; Term describing the cosmic form of Krishna as Kal manifested to Arjuna after reciting the entire Bhagavad Gita to him; the manifestation resulted in the destruction of Arjuna's ego to enable him to begin the Mahabharata war as he was originally commanded to do

Vishnu

Hindu god; one of the Hindu Trinity with Brahma and Shiva; "Sustainer, Preserver" of lower three worlds; Kal in his aspect as preserver

Vyas Muni

Rishi; also Ved Vyasa, (Treta, Dwapar Yugas); father of Sukhdev Ji; credited with writing the Mahabharata, the Puranas, the Brahm Sutras and arranging the Vedas in their present form

Wazira

Disciple of Sawan Singh Ji Maharaj; chastised for outward display of inner progress when he had expressed seeing his Master in outer forms of trees and animals; adopted a vow of silence as repentance and was thus called "Moni Wazira"

Worli

Locality within southern Mumbai where Baba Somanath Ji sold clothes at the insistence of Sawan Singh Ji in order to earn his own livelihood

Yaaksha

A usually benevolent nature spirit or fairy, caretakers of the earth and forests; found in Hindu, Jain, and Buddhist literature; generally considered benevolent, but sometimes are associated with ghosts or demonic rakshasas

Yajnas

Various Vedic sacrificial rituals performed for different purposes by Hindus

Yogeshwar

A yogi who has ascended as high as the Causal Plane

Yogi

An ascetic who has reached Sahasdal Kamal on the inner astral plane; generically, a practitioner of yoga

Yuga

One of the four Ages of Hindu cosmology (Sat, Dwapar, Treta, Kali) that constitutes one cycle of a Mahayuga

NOTES

Time relationships

1 Nimish = "Twinkling of the eye" (1/3 second)

18 Nimish = 1 Káshtá (5 1/3 seconds)

30 Kashta = 1 Kala (1 minute, 36 seconds)

30 Kala = 1 Mahurta (48 minutes)

3.75 Mahurtas = 1 Ghadi (180 minutes)

8 Ghadis = 1 Aho-rata (24 hours)

30 Mahurtas = 1 Aho-ratra (24 hours)

30 Aho-ratras = 1 month

12 Months = 1 year

360 Years = 1 divine year

4800 Divine years = 1 Sat Yuga (1.728.000 years)

3600 Divine years = 1 Treta Yuga (1,296,000 years)

2400 Divine years = 1 Dwapar Yuga (864,000 years)

1200 Divine years = 1 Kali Yuga (432,000 years)

16 Original Powers Created By Anaami Purush

1 Kuram (Maha Kal)

2 Gyani (Yogjit)

3 Vivek

4 Kal Niranjan

5 Sehaj

6 Santosh

7 Subhav

8 Anand

9 Kshama

10 Nikam

11 Jal Rangi

12 Achint

13 Prem

14 Deen Dayal

15 Dhirya Rashan

16 Bhog Santapan